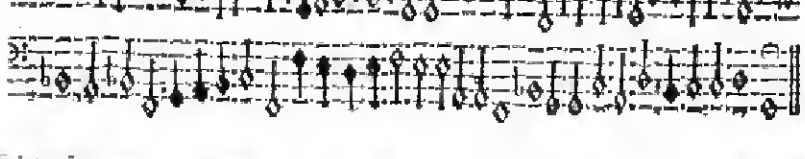
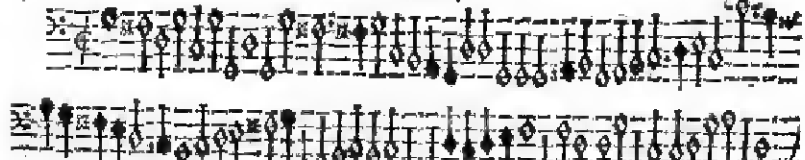
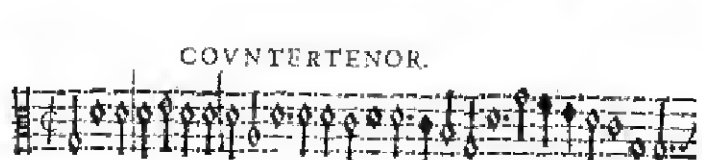
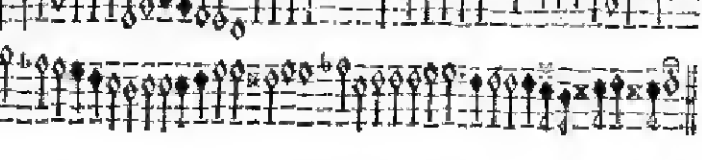
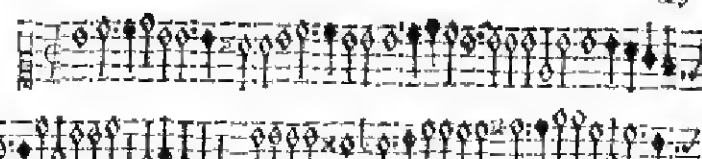


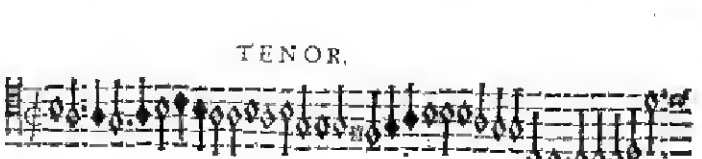
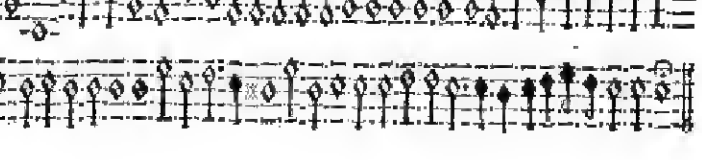
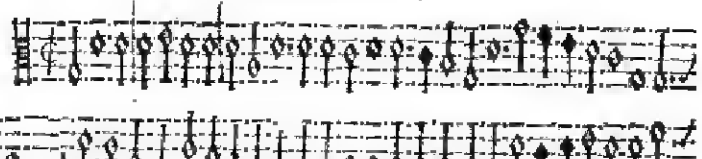
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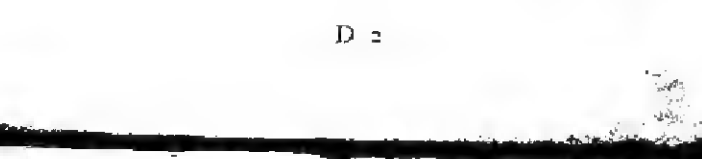
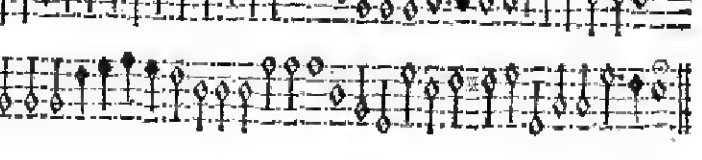
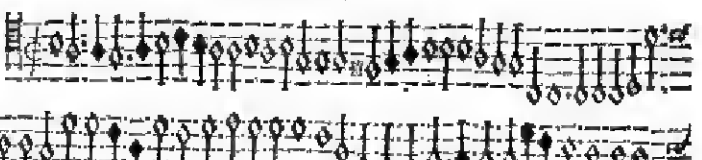
MEANE,



COVNTERTENOR,



TENOR,



D 2

## LUTE

The lute tablature consists of six systems, each with a six-line staff. Letters (a, b, c, d, e, f, g) are placed on the lines to indicate fret positions. Above the staves, vertical lines and flags indicate the rhythm. The notation is a form of early musical shorthand used for lute playing.

## PSALM 124.

21

The prayer of the faithful people of God, for the safety and victory of their King going forth unto war; recorded by King DAVID himself.



N day of trouble, O woorthie king;  
God cheer thee; thence high valure spring:  
And mightie name of Jacobs Lord,  
Protect from stroke of hostile sword.

That day from fiered throne to thee  
On Angels wings aid heauenly flee:  
And strength, by prostrate Church implored,  
From Sion, great Ark be fresh restored.  
THY prouer stil pierce his gracious ears,  
As pious soule it humbly rears:  
Thy gifts his eys benign receave;  
And offrings burnt all cinders leaue.  
His light illustrate so thy face;  
So favour his thy ways entrance;  
That wilh of hart, that woork of brain,  
Successful end stil blest attain.

THVS wee, enfreed from feard annoy,  
For safety thyn, our dearest toy,  
All thankful shall Gods praises sing;  
And glorious name to heavens upring.  
Yea when thy prayers his power performs,  
And thee victorious (O) returns:  
We banners, ensigns of his praise,  
And trophes to his great name wil raise.  
O FAITH assured; inspyrd from high!  
Now knowe I, God, even God drawth high:  
Our King, the Lords anointed deer,  
Celestial sanctuaries dooth hear.  
There see I, aid diuine decreed,  
To save his person in hours of need:  
There Victori, by Gods right hand,  
By power gainst which no power can stand:  
SOME charrets make their strength and grace:  
In horses som proud glori place.  
Fond ioy, false strength! at thundring call,  
Horse, charrets, men, to ground doo fall.  
We then to heavens address our ey,  
Where surer trust faiths eys desery:  
A trust, which, whilst they down are brought,  
Our standing strength and triumph hath wrought.  
Then hear vs, Lord: let heavens great king  
Our king on earth home safely bring.

King DAVID, *giddeth solemn Thanks unto God, at his return with Victori over Gods enemies: and farther foreteweth their utter extermination.*

**H**E King, ( Lord, ) toward thy glorious face  
Victorious eys dooth ioyful rear;  
His strength, thy spirit; his health, thy grace;  
With doubled triumphs his soule dooth chear.

What hart could with, what lips did crave,

Thy bounteous hand him strangely gave.

YEA whether his thoughts had never aspyr'd,

Thy blessing roial him prevents:

Of purest gold croun undefyr'd

To humble head rich hand prezents.

Then life he ask'd: thou long to live

Yea life eternal didst him give.

W H A T maieſty on earth can shine;

What wooſhip mortal man may grace;

What glori, only not diuine;

Thy goodnes all on him dooth place.

That him all ages, pattern rare

Of marchles blifs, ſhal ay declare.

T H E N ioy his thankful hart hath fraught;

Which from thy face ſerene derives:

Which firm affiance hath likewise wrought:

Which ioy again ſtill freſh revives.

For ſith the King in th' Higheſt dooth truſt;

Thou'rt ſafe; o King; o Higheſt, thou'rt iuſt.

**F**OR as on thyn thy love is ſign'd:

So powrfull hand thoſe monſters dire,

Which hate the ſoueraign good, ſhal ſynd;

And found, confound in day of ire,

As ſiri furnace they ſhal fume;

Which kindled once dooth ſelf conſume.

W I T H curſed fires, corrupted feed,

From face of earth thou ſhalt deſtroy.

For ſpite gainſt thee their brains doo breed:

Vain ſpite, which woorks but ſelf-annoy.

As mark, their faces thou ſhalt lay;

On which thy winged ſhatts may play.

O T H O W, who cuerlaſting reins

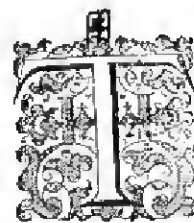
Of world almighty Guid dooſt ſway;

Advance thy ſtrength; and proud diſdains

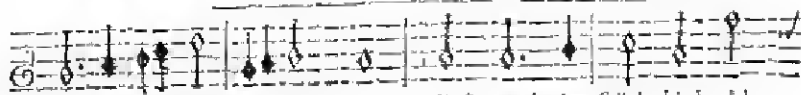
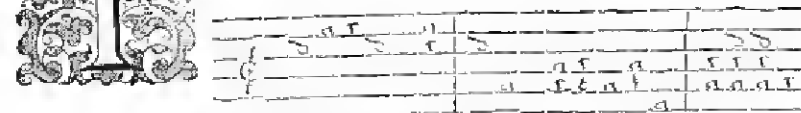
Of miſerants vyld great Lord repay.

So we thy power ſhal ſing and praiſe;

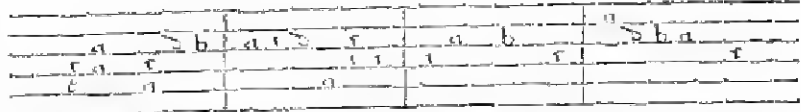
Which ſees dooth quell, thy ſervants raiſe.



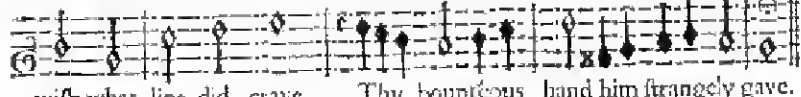
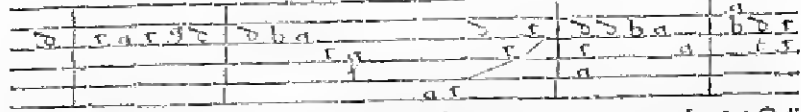
He King (Lord) toward thy glorious face Vic-



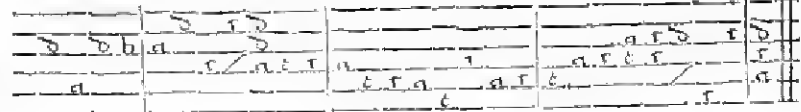
torious eys dooth ioy-ful rear; His strength, thy spirit; his health,



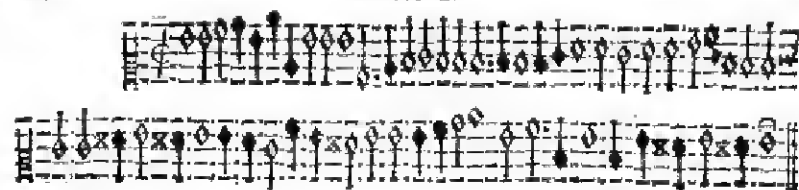
thy grace; With doubled triumphs his soule dooth chear. What hart could



with, what lips did crave, Thy bounteous hand him strangely gave.



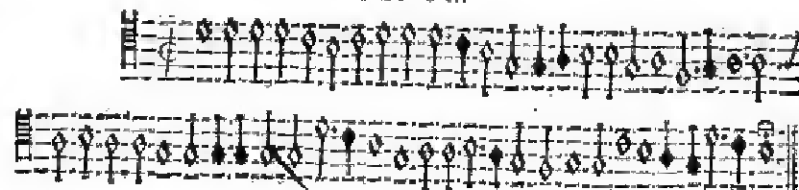
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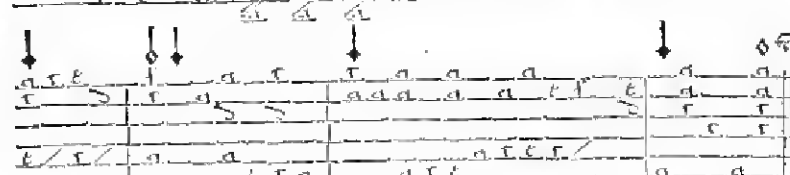
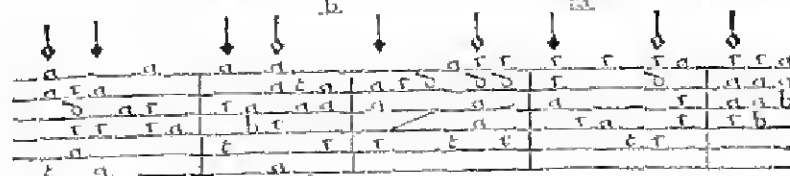
TENOR.



BASE.



NOTE.



## PSALM 22.

*Our Saviours complaint upon the Cross, thanksgiving for deliverance, and prophecies touching the great increase and perpetuity of his Church foretold by DAVID.*

**M**Y God, my God: why dost thou me forsake?  
 Why to my plumes thyn ear a stranger make?  
 By day I cry, but thou far off art gone:  
 By night, deer Lord, but audience fynd Inone.  
 Y E F Holi Lord, thou same dost stil endure;  
 Thyn *Israels* joy; their song of praises pure.  
 Our Fathers, Lord, in thee did faithful trust;  
 On thee they hoped: Thou to their hopes wert iust.  
 They cry'd; and tears did not thour down in vain:  
 Their crys thou heardst; and freedst them from their pain.  
 B V T I, a worm; not man; but mans reproach;  
 Where abjects vyld their basest scornings broach.  
 What ey me vyeuth, same ey dooth me deride:  
 They wag proud heads; kisse lips they wryth aside;  
*He trusts in God; Let God from hea'ven above*  
*Make good this trust, and now declare his love.*  
 TR V E T H, Lord, my hope from mothers brest thou wast:  
 Then hopes sure ground, thy gracious promise past.  
 From mothers womb I rest bequenthd to thee:  
 Thence me receiv'dst; my Saviour (Lord) to bee.  
 T H E N saying Lord, such trouble dooth press to neer,  
 (Ahtrouble vntryd,) and no where help appear:  
 Bethow not far: See Lord, what bulls are met;  
 Huge bulls of *Babylon* round haue me beset:  
 With gaping iaws, much lion-like they play,  
 Which ramps to fenze, and roars to rend his pray.  
 S E E, vital iuice to watry stream distild:  
 My bones ~~with anguish fild,~~ with anguish fild,  
 Like melting wax consumes: as fire-burat clay  
 My spitts being dryd, lifes vigours all decay.  
 Yet withering tong to parched chops dooth cleve:  
 Thus me, my Lord, in dust of death doost leue.  
 F O R dogs haue mee besiegd: A savage rout  
 Of vyld malfactors mee environ about.  
 Hands, Feet, they'ue pierc'd: my bones may all be told:  
 Which gazing eys from flinted harts behold.

My

My robe vnript amongst them they diuide:  
 And seamles core by chancing lot decide.  
 B V T thou, my Lord, in weakest stare my strength,  
 My hope in death; look down, release at length  
 From heav'ns award: my life from swoord discharge;  
 From power of dog my desolate soule enlarge,  
 From lions mouth; from unicorns horns, with speed,  
 Now hear'st, O save, in soules extremest need.

T H Y glorious name I'll preach to brethren deer:  
 And faithful Church, in midst, thy praise shal hear  
 From thankful voice rebound. Ye sons of grace,  
 Who fear your Lord; and thou great *Israels* race,  
 Lov'd *Jacobs* seed; your reverend joys enhance:  
 His praise through earth, his name to heav'ns advance.  
 F O R not with scorning mynd, or loathing ey,  
 Th'afflicted wight he careless passed by:  
 Ne helpful face from rueful sight did hide:  
 But gracious ear to iust complaint applyd.  
 Then vows I'll pay before them which thee fear:  
 And sacred praise assembli great shal hear.

T H E spirits myld, whom dewes celestial blest,  
 Shal fruits of earth in plenteous rest posses.  
 Their gracious zeale Gods glorious praise shal sing:  
 Your ended life shal life unending bring.  
 Y E A, nations all which earths great globe doo fill,  
 Even kindreds which hir bounds extremest fill,  
 At length themselves remember shal, and mourn,  
 Till whom they left, to him again they turn.  
 To mighti king, whose woord whole world dooth wield,  
 Thus worshiup due shal world united yield.  
 F O R him all states shal serve: On earths great store  
 The rich shal feed, and heav'ns great Lord adore:  
 And poorest wretch, who down in dust doth ly,  
 To him shal bow; and dying, death defy;  
 This course great ages run. Their possitious race  
 In worlds cleer vew his service shal embrace:  
 And so transmit, that childrens children ay  
 His iustice learn, his sacred will obey.

E \*

DAVID



## PSALM 15.

DAVID (*as appeareth*) upon his last farewell and flight from the Court of Saul, understanding perhaps of the great sort of forces to pursue him; and entering in that distress of state, as well into a review of sins of his courtly life past, as into a foreview of troubles which in this banishment he must endure; wholly casteth himself upon the mercy and favour of God. Whom he prayeth for Protection from his wrongful enemies for Remission of his sins, and for Direction in the best course of life. Withall he celebrateth Gods graciousness toward his faithful servants; and concludeth with a petition in behalf also of the people.

**T**H E his faithful soule thy servant, Lord, dooth rear:  
My God, my trust: O dain his humblest suite to hear.  
And let not black disgrace my lifes pure light obscure;  
And frustrate hope proud foes insulting joys allure.  
Let none who thee attend, abasing shame depress;  
Depress it those, thy law who causeles ah transgress.  
IN LIGHTEN Lord my soule so with thy guiding grace,  
That I thy truth may fynd, and found may firm embrace.  
Revele thy paths divine: O thou my Saviour deer:  
To thee perennal hope, eternal love adhere.

THO S E gracious mercies, Lord, which from thy goodnes spring,  
And ay thy works orespred, to myndful piensence bring.  
And from thy light remoove, the wyldnes of my youth,  
The sins age more mature with sad remorse persuerh.  
O thou who goodnes arr! even for that goodnes sake,  
With mercie mee behold, so soules iust grief aflake.

M O S T righteous gracious Lord! He sinners shewth his way;  
To humble mynds, myld spirits, his iustice will display.  
All trueth, yea merci all, his paths to them remain,  
His witnest will who seek, and covenant great maintain.  
Then for thy gracious name, propitious mee behold:  
My sin (oh Lord, how great!) in merci great upfold.  
T H R I S E happi man, whose hart Gods sacred fear endues:  
For him shal grace direct, to blis right way to chooze.  
And here his soule at ease midit blessings rich shal sit:  
And goods wel got, secure, to chldrens seed transmit.  
These heauenly leaug partake: yea miseries high, conceald  
From worldli wits, to them from heauen shal be reveald.

O THEN

O T H E N my waiting eys, on God shil fixed bee:  
For hee from snaring net my feet wil righteous free.  
Turn then at length thy face, in blis who first on high;  
Since poor abandond wretch to onli thee dooth fly.  
{ Ah Lord; as wave dooth wave, so wo dooth wo pursue:  
As day dooth day, fresh griefs so griefs forepast renew.  
But thou, my streits, my pain, my labours, Lord, respect:  
And on my sins, their cause, ah merci, Lord, reflect.  
B E H O L D my raging foes; how thick their multers growe,  
Whose poisened gais, uncauld, with bitterest hate oreflowe.  
But thou, Preserver great, my soule from force uniuult,  
My face from shame protect: who livest my onli trust!  
My onli trust, and hope! on safegard none I build,  
Save what myn upright cause, and goodnes thyn shal yield.  
These then my gardians stand. And thou, benign, with mee,  
Thyn Israel deer, great Lord, from pressures all enfree.

DAVID



## P S A L M 32.

**D A V I D** here, out of his sense of his owne experience, teacheth that he is happy, to whom God in mercies imputeth not his sins; which mercy is obtained, by seasonable confessing them; must be continued, by thankfully reforming our lives; which shall be accompanied with true ioy of spirit.



**H**E blessed man; whom spring of boundles grace  
With mercies ey a Father-iudge dooth vieu;  
Whose crimes and guilt with pardon free efface;  
Foul stains orehele; so pristin shap renew.  
Yea thrice he blest; whom, who Creatour kynd  
All perfect fram'd, declynd dooth not forsake:  
Dooth not his sins impute; and darkned mynd,  
Discharg'd of guile, to iustice dooth awake.  
**I W H I L S T** my sin in silent brest conceal'd,  
Benumbd, asham'd; at length with lienes scourg'd,  
My bones consum'd; and roars stryp grief reveal'd,  
Which tiring pain, my strength now tired, urg'd.  
Thy grievous hand stil press'd me day and night;  
Nor Sun could cheer, nor darknes rest present;  
On faded face deaths name seem'd palenes write;  
So native iuice unnative heat had spent.  
**A D V I S' D**, I then to thee my sins confess'd,  
In vain conceal'd; bade idle vail adieu:  
I said, Be now to God my faults exprest;  
Who guilt from soule, sinne plague from corps withdrew.  
**O G R A C I O V S** Lord, therefore our hopes abound:  
And godli men, excited by these fruits,  
In time accepted, when thou maist be found,  
With faithfull harts that bring their needfull suites.  
And thou benign, from worlds tempestuous seas  
Wilt them remoove: and mee, (my hiding place,)  
Preserv'd from wrack, discharg'd of sinne uncase,  
With ioyous crys of freedom round embrace.

T H E N

**T H E N** I, who e're Gods service doost profess,  
Wil make thee sciēt, what pathis thou must ascend;  
What downfalls shun; how errors to redress:  
And guiding ey thy cariage shall attend.  
**B V** I men by kynd, transform not into guise  
Of sturdi horse, or more unthankful mule;  
Whose brutish breasts no martial duties prize;  
Sole sharpest bits their mouths from mischief rule.  
**T H E** wicked hart, whole swarms of woes shal seaze;  
Of help without, within of rest depriv'd;  
While faithfull soule, who gracious Lord shal please,  
With mercies fenc'd, with ioyes shal be reviv'd.  
**T H E N** righteous mynd, divorce your careful fear;  
Gods woord who trust, shout out with sounds of ioy;  
His ways who walk, your hopeful heads vprear:  
Your light appears, bid darknes to destroy.

The

*The Prophet DAVID, to escape the cruel hands of King Saul, being forced to fly to a neighbour King of the Philistines; where the quality and worth of his person being to his great danger discovered, he counterfeited himself distracted; and so was driven from thence, and closely returned to the confines of his country; whether his friends and other distressed persons assembled to him: here he yieldeth to God solemn thanks for this strange deliverie; encouraging withal and instructing his associates to serve God who never faileth to protect his Righteous servants from mischief, neither yet to destroy their persecutors. By the way it interlaced a prophesie of the new breaking of an one Bone of our Saviours: who was the very pattern and perfection of Righteousnes.*

**T**HE Lord for ever with humblest ioy my thankfull thoughts shall bleſs;  
In him my soule triumph; my mouth his glorious praise expreſs.  
Let mylde & righteous mynds, earths Saints, with gladnes hear this praise:  
Yea all white, harts, ſpirits, and ſounds, to heavens high his name to raise.  
When chaſed from home, in ſtrangers land, midſt Hellſhen crue, I moornd,  
And ſought my God; my ſighs he heard, and ſafely mee returned.  
That mee his Saints example great ſhall cheerful ay recite;  
This poore man cryd, the Lord him heard, and freed from hostile ſpite.  
O THOUGHT-furmounting grace! to earth from heav'n holt deſcends  
Gods Angel great, and ſervants his as rampire round defends.  
Then taſt, and ſee, how good the Lord; how ſweet his merci ſlowes;  
How bleſt the man who truſts in him, on him vow'd love beſtowes.  
And ye, Gods Saints, his fear maintain: when lions through hunger waſt;  
Yet ſcarſenes none, of no thing good ſour want, his ſervants taſt.  
O COM deer children; liſten well, while Gods true fear I teach;  
How liſe to win; how length of days in happieſt ſtate to reach.  
Thy tong from venom'd words refrain; thy lips let thou deſceit:  
Decline from evil; doo good; ſeek peace; this this be thy retreat.  
The eyes of God with pleaſing view the righteous race behold;  
Their ſuits his gracious ears attend; ſul deer their liſes are ſold:  
But countenance ſtern the mighti Lord againſt proud mallicors bends;  
And curſed names, corrupted ſeed, from earths ſur boſom rends.  
T R U E ſervants plaints iuſt Lord dooſt hear; then tears and ſears diſcharge;  
Their contrite harts, enanguish't ſpirits, from preſſures ſtreit enlarge.  
Afflictions great, it's true, ſul oft moſt righteous MAN endures;  
God rids them all: and in their midſt his bones ſrom brack affuſes.  
No bone of HIS ſhall broken be. But thoſe who hate the juſt,  
Shall periſh all: the wicked harts owne malice grinds to duſt,  
Their owne deſires them plague. But God ſhall righteous ſoules redeem;  
And none ſhall qu'it to him that truſt, who him their liſe ſteem.

DAVID

*DAVID here entitled the ſervant of God, having deſcribed firſt the reprobate ſence of the wicked; breakeſt out into admiration of the divine miſtiſes in all perfeſtiions; in the participation and fruition of which conſiſteth the final beatitude of Gods true ſervants; when the rebellious ſoul by andor everlaſting deſtruction.*

**T**H E beſtiall mynd, forſaking God, reſolv'd to ioy in ſin;  
To ſhan remorse, ſirſt natures light & extinguish dooth begin:  
Then cheers himſelf in blyndelt ways; no vyld deſire refrains;  
Til, in my hart, no dread of God before his eyes remains.  
At length even glorieth in his ſhame: and ioy (ah wretched ſtate!)  
Inventing ill; which well advi'd his trembling ſoule would hate.  
D E F Y L D, diſtuned ſoule? His lips, which ought Gods praises ſound,  
And word with truth aſſiſt; in leud, and lying words abound.  
His mynd, of vnderſtanding pure, good thoughts, it ſelf deprives;  
And nought but miſchief, fraud, and wrong, on ſilent bed contrives.  
In ſum, eſtrang'd from goodnes all, enthral'd to ill, he bends  
His ſteps toward death: where vengeance due rebellious ſoules attends.  
O LORD, what highth, what dep:h, what bredth, thy greatnes may profeſs?  
What hart can goodnes thyn conceive? what tong thy praise expreſs?  
Thy bounteous grace from heav'ns to earth thy creatures all comprehends:  
Thy iuſtice mountains huge ſurmounts: thy truth yond clouds extends:  
A deep abis thy iudgements reſt: O thou dooſt all proteſt;  
Thou man dooſt ſave; ne ſimpleſt beaſt in needful things neglect.  
B V T O, how precious toward mankynd thy mercies Lord redound?  
Whence ſervants thyn thy ſhadowing wings their ſure retreat have found.  
And when at laſt, through ended toils, they at thyn Houſe arrive;  
There pleaſant food, there ſweeteſt ſtreams, ay pure delights revive.  
For thou, O fountain great of liſe, their liſe dooſt ſtill reſreſh:  
And beams from thee deriv'd, their eyes with light al-glorious bleſs.  
T H E N Lord, hold on thy kyndnes deer, toward thoſe that knowe thy name;  
And iuſtice thyn array the ſoules, whom ſacred loves enſlame.  
And let not proud oppreſſing foot my gracious ways deſace:  
Nor ſinning hand miſdraw my ſoule thoughts ſinful to embrace.  
Lo, ſinners proud, deſecting ſoules, throwne down in dreadfull guiſe,  
In dead deſtruction ay invol'd, to liſe ſhall never riſe.

F

King

King DAVE N, now full of years and experience, remem-  
bereth those great and different  
scandals of wicked mens prosperitie, and good mens afflictions. He sheweth that the  
gaillie, who despise in the law of God, and exercise themselves in lecherous and  
fleece abusers in the service of God, and under divine protection; that God in  
the comparison even of the temporal blessings of this life, though not almost in the  
largest, yet in a sufficient and contentful proportion, and such as in these good  
good which blessings are to them, all more constant and permanent: and that  
Gods holy hand, both delivereth them from the malignant practices of the wicked;  
and preserveth them in times of public plague and calamities; furnishing them  
with ability to be helpful also to others: yea, that though they fall, he raiseth them  
up again; and what troubles soever they passe thorough in this life, that their end  
yet is assured peace, wherein they have all the pleasures of comfort, that God will  
continue his blessings even to their seed and posterity. Contrarily he describeth a  
discovery of the truly calamitous state of the wicked; who being the enemies of God,  
and deprived of his protection; though they flourish for a while, yet have no stability,  
but are suddenly cut off: yea in the midst of their wealth and pomp, they are not only  
uncertain and restless, but endure also much want through inordinate desires and  
misgovernment: As for their attempts against the good, they return upon them-  
selves, beaten back upon them to their vaine confusion: And lastly, their end is  
assured destruction, involving with it often the ruin of their noblest posterity.  
Upon these grounds and reasons, he exhorteth the good, not to fret at the wicked  
so false and fading prosperitie, but to be careful to avoid sin, to delight in God, and  
to employ themselves wholly in doing that which is good. So trusting in God, and  
waiting patiently upon him, committing also their way unto him; they shall be  
both safe under his protection, and happy by his blessing.

**L**ET not unpleasing view of bad mens flourishing state,  
Through indignation sour, thy ioyous thoughts abate.  
For down, like withering grasse, they quickly shall be mowne:  
As bloom of tenderst herb, their flour away be blowne.  
**B**UT shew Gods servant true, on him thy Lord rely;  
In him delight: and thoughts to righteous woorks apply.  
Inhabite then the land: thou by thy land shalt live:  
Yea God thy godli hart his full desires shall give.  
If troubles thee assail; to God thy ways committ;  
And trust to him; who them to happiest end shall fit.  
No shame shall thee attaint: thy iustnes, shal as light;  
And cleer as shining noon, he shall produce thy right.  
**T**HEN rest on God: his will with patient hope attend.  
And let not woorthles man, who brings lend thoughts to end,  
And prospers in his coorse, thy discontent imbred.  
Shun wrath, fierce choler rein: great sins from rage proceed.

For proud misdoer shall rot: while root they lasting take  
Who humbly wait on God; his law their narrow make.  
**B**UT yet a while; and so, the wicked shall not bee:  
His fatch sent, no place for him or his shall see.  
When as the myld with ioy shall pleasant land possess:  
Where length of plentiful peace shall thankfull ioy rebless.

**I**T'S true, the righteous man, whose life ill lifes reprooves;  
His light alone ill mynds to deep dis temper mooves.  
That him as publique foe, the godles cruels beset:  
And practise vylde apply, to wrap in snaring net:  
Yea reach through felmes gnath. But God shall them deride:  
Who seeth their day approach, black night to all their pride.  
Let swoords be drawn, bend bowes, the poor and iust to kill:  
Bent bowes shall break; drawn swoords the drawers best blood shall spill.  
**A**ND though fowle int be poor, thumult with plenty swell:  
Yet in that one poor house more true content dooth dwell,  
Then all their pomps can yield. For God shall him maintain:  
When pride and power must with this red arms remain.  
**O**UR gracious Lord fit times for all his servants knowes:  
And now he more, now less, but still their best betowes.  
Continuance is their bliss: In perious time, from wrack;  
In plague, then shields from death; in famine bare, from lack.  
While even as tenderst farr mee force of smoke consumes:  
So impious wretch, Gods foe, soon spent to vapour fumes.  
**F**OR though th' unust, by fraud, by force, have much purloind;  
Yet nothing thrives: (leud gain, hath vain expence adioind:)  
That still a borrowr bare, on neighbours goods he feeds;  
And none repays. The iust, still rich in vertuous deeds,  
From less, but better store, with pitying helpful hand,  
His wanting neighbour frames Gods goodnes understand.  
For where Gods blessing rests, possessions long shall last:  
As curse divine, at once, bud, branch, and root, dooth wast.  
**W**HERE God mans way dooth pience, mans steps he stable makes:  
Yet fallen, with succoring hand from ground unbruized takes,  
I have been yong, am old; yet never knew the rust  
Forfaken quire; we're sate his seed in lothed dust  
Sit craving food: but still his courteous name lends;  
And God his blessing deer to children all extends.

**T**HEN thus thy thoughts conclude: thy hart see first be pure;  
 Fly sin; good deeds apply: so so dwell ay secure.  
 For righteous Lord loves right; he free from wavering change,  
 From Saints belov'd dooth ne're his eys serene estrange.  
 But safe through his defence; while impious houses fall;  
 They ancient land possess, there dwell for ever shall.

**T**H E righteous man, whose mynd, cald up from earthli thought,  
 Erect on high, with love of heavenli law is fraught;  
 From harts abundance speaks: His mouth with wisdom floweth;  
 In talk of iudgement grave glad time his tong belloweth.

He never shall slip. For though th'unjust maligner watch  
 Both woords and ways, his life in death liare to catch:  
 Yer shall not righteous Lord him leve in wicked hand;  
 Ne when his iudgement coms, condemned let him stand.

**S**O thow, o vertuous soule, thy patient mynd retain;  
 And heavenli ways inuile: in heaven thy hopes remain.  
 Thy God shall thee exalt: the land shall rest thyn owne;  
 When vndermining wretch thyn ey shal see o'rethrowne.

**T**H E E eys of myn have seen, th'unuile, like self-sprung tree;  
 With arms all gay dispreed, in flourishing beauti glee.  
 But see the end: he past; and lo, away was gone:  
 The vanisht man I sought; but noes returned none.

Now vilen the upright man, observe his sweet encrease:  
 His small in more, his war till ends in endles peace.

Not so defectours proud; who marks of heavenli ire,  
 At once destroyed, shal never to end desired aspire.

**B**U T from the righteous Lord shal saving grace descends,  
 Which servants his from wrack in needful hours defends.

For God shal them protect, protect from hate unjust;  
 Hee save them, since in him they chooze to place their trust.

~~~~~

The

*The Prophet DAVID, an Ancestor and Type of Christ, in his thankful meditations of  
 Gods former mercie toward him; passeth from thence into a profound admiration of the  
 divine grace; when by the imperfection of the legal sacrifices being abolished, Christi  
 shew perfection was to succeed, a true accomplisher and teacher of righteousness. So re-  
 turneth to crave the continuance of Gods mercie in his present miserie: drawn on or renewed  
 by means of Sauls persecution. (as it seemeth, just yet determined.*



**L**ONG patient hope Gods pleasure did attend:  
 At length he ear to grievous cry did bend;  
 And wretch forlorn, who help now no where knew,  
 From mirr clay of yelling hole updrew.

**U**P DRA W N, my feet on stately rock he plac'd;  
 My steps made firm: to now with new song grac'd,  
 Praise, praise t'our God my thankful glori founds;  
 Which echoing voice with thundring joy rebounds.

For thousands, who revieu my late distress,  
 With reverent trust, toward God cheer'd harts address.

**T**H E N blessed hee, the Lord who makes his trust:  
 Nor glorious pride, (whom self-love charms lust  
 Mildraws from God,) with faunting ey respects;  
 Nor thoughts on liars fond failing hopes reflects.

**O** L O R D, my God; thy gracious thoughts toward man,  
 Are wondrous deep: I would, but no way can,  
 Or thankful them to thee in my present,

Or count to men their store and vast extent.

**W**I S D O M S abide! thyn owne ordered rites,  
 Now sacrifice, now offering, no delights

To thee can yield: my ears hath neuer law  
 So pierc'd that thoughts toward nobler object draw.

Not sinles beast, nor mene-esteem'd life  
 In flames consum'd, may ere compose the strife

Wherein mans sin Iustice divine persuech;  
 Not so thy grace, nor so mans bliss reneweth.

**W**E A K shades give place. Then said I, Lo I com:  
 Here Lord: On mee thy blessed will be doon;

Such sacred roll of everlasting book,  
 For mee hath taught worlds waiting eys to look.

~~~~~

THY blessed will, sole scope of prudent thought,  
 Just actions rule, my pleasing cares have taught  
 To knowe, and doo : thy law in faithful hart  
 Entresured lieth; thence never shall depart.

NOT silent lips, nor yet vnthankful brest,  
 Thy goodnes, Lord, thou knowest, haue e're suppress.  
 Thy truth, my talk; thy living grace, my song:  
 Thy bounties rich, my not concealing tong  
 Hath loud proclaim'd : thy iustice, mercies deer,  
 Assemblies great from faithful teacher hear.

THEN, Lord, o then thy kyndnes not withhold:  
 (Thy truth my way :) in merci still infold  
 Distressed soules; whose eys lift up on high,  
 Thee, only thee their comfort can desery.

Thring numberles of evils me wretch embrace:

My sins and paines so grasp my frighted face;

That failing hart their vici can not endure:

Who thick as hair, ten thousand griefs procure.

PLEASE Lord at length my thrall'd life to free:

Relieve the soule, who succour sole from thee

Awaits : make speed : And blushing shame confound

All those, whose hate me seeks with mortal wound

On earth to lay : yea, put to shameful flight,

Them in my ill who place their deer delight;

Who laugh my tears, take pleasure in my pain.

Ah, dire decay their thames reward remain.

BUT comfort sweet, and sacred joy rehill

Them all, whose myndes, conform'd to heauenly will,

Thy mercies seek, saluation thyn desire:

High spirit them ay extol thy name inspire.

NOW I a poor, throwne-down, afflicted wight;

Yet hope on God, protectour of my right:

And knowe on me my Lord wil one day think.

Ah, cease delay; least hart in sorrows sink.

*The Psalmist (it seemeth David under Sauls persecution) bewaileth with much passion his constrained state from Gods presence in his Ark, and Tabernacle: and after a sharp complaint, with such many directing questions, in fine getteth above them; the strength of his faith and hope in God.*



So chafed Hart, with drowth enraged frett,

Then sad with sighs, toward watry streams dooth bray;

So Lord, my soule, my pining soule dooth thirst,

At lifes high spring his rittles love to stay.

AH life of lites : when shall that soying light

Of presence thyn reioice my iorles ey?

Whom now salt teares are food to day and night,

While chafing foes, Where's now thy God ! I l cry.

SWEEET-four reuere my hart through eys dail;

How carst high joys modit marching troop I broucht:

And sacred House, whom beatusious presence fills,

With songs and praise in festiue guse approache.

WHY then, o why, my sad distracted mynd,

Should troubled thoughts thee rittles now torment?

Ah thankful wait : stil gracious Lord shalt fynd,

In hands of woes releafe who al-times sent.

YET Lord my soule behold stil damp't with grief;

While *Jordans* reeds, while *Hermans* rocs the hants;

While *turr* mounts afford their poor relief:

Remembrance thyn where melting hart redants.

SEE, gull of woes, nue guiltil duely cal;

Thy thunders roar; thy fires com streaming down :

And raging storm, from cloude spouts which falls,

With thouring fluds my pining soule dooth drown.

YET gracious Lord stil succouring hand dooth reach.

His face serene returned ioy shall bring :

And gladforn day shal thankful enenng teach,

With praiseful hymn th'alglorious name to sing.

MENE while to God thy chafed life betake;

And doleful tune exiled wretch reue:

My God, my strength; why doost thou me forsake?

Why mooring soule dooth murderous foe persue?

O THOW who sole sustein'it my wearied life,

My wearied life, whom power of right bereues;

Yet indge that cry, mongst braiding foes so rise,

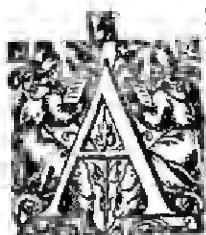
Where's now thy God ! My bones it swoord-like cleues.

BUT why, o why, my sad distracted mynd,

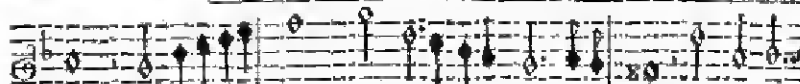
Should troubled thoughts thee rittles stil torment?

Com grateful hope. My gracious God, I fynd,

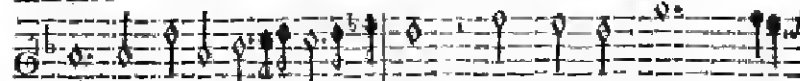
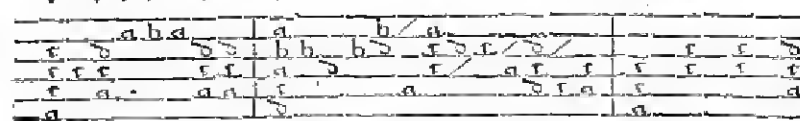
In throng of woes stil swift relief hath sent.



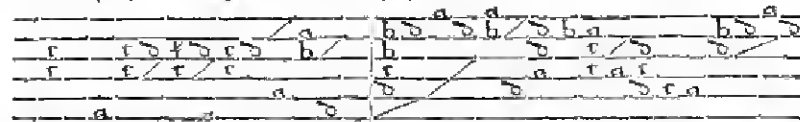
S cha- sed Hart, with drouth enra- ged



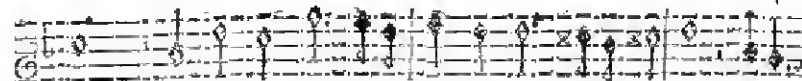
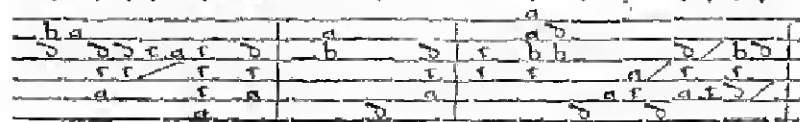
first, Then ioid with hope toward wa- tri stream douth bray: So Lord my



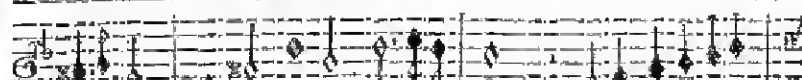
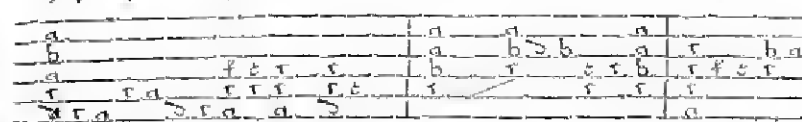
soule, my panting soule douth thrift: At lifes high spring hir



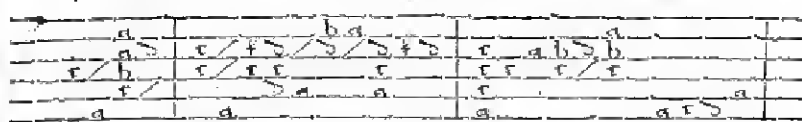
restles love to fry. Ah life of lifes, when shal that joy- ing



fight of presence thyn, re- ioice my ioy- les cy? Whom



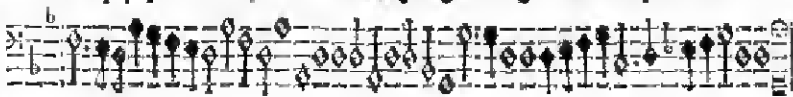
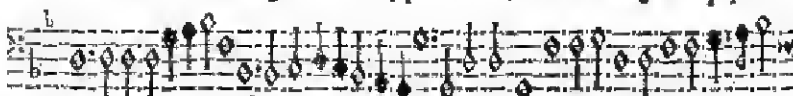
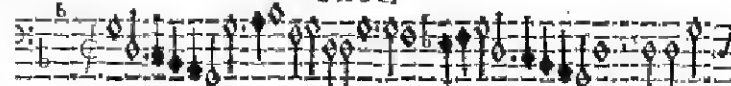
now salt tears are food to day and night, While cha- ling



foes, Wher's now thy God? stil cry.



## BASE.



## MEANE.



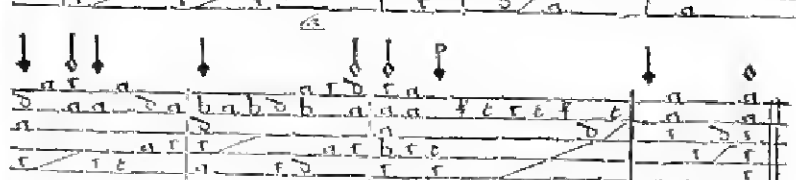
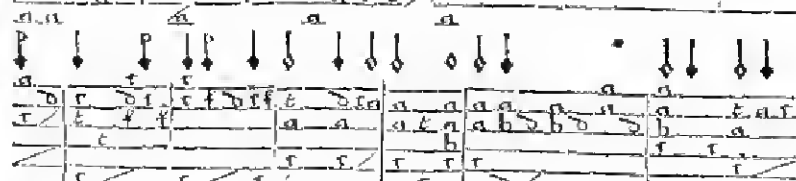
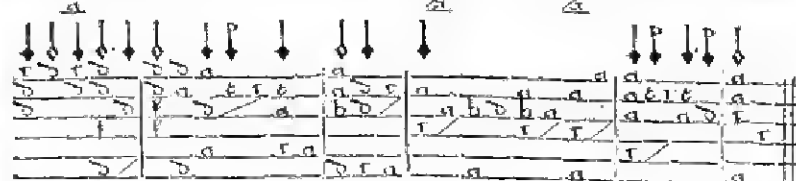
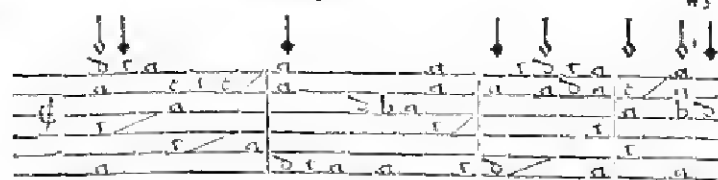
## CONVERTTENOR.



## TENOR.



## LOTE.





*The faithful people of Israel, vanquished now and dispersed by their Heithen enemies, (as seems the Philistines,) in their thralldom uld o' persecuted and martyred for Gods true religion; re-complaining for present to the high throne of grace their present condition, being oppressed by the enemies of God, and yet persisting in Gods true worship; and with great vehemence implore his favour and succour, who to their Ancesters had proved himself so miraculously benign and helpful.*

**O**UR pleased ears, renowned Lord, have heard  
The ioyous tongs of reverend elders tell;  
What acts of thyn their state of old had heard;  
Did cursed seed from chozen soyl expell.

Thy powerful hand, them reach'd vp, ours did plant  
Made them nor wo, nor blessing ours to want.

N O T mortal arm, extermin'd Giants race;

Nor sword terrene, dezired land posseld.

Thy arm divine, thy right hand, lightform face,

In favour deer, from heav'n their armies blest.

Thou self same God, my King doost still remain.

Command great King thy *Jacobs* strength again.

S O L E thou command; revived strength our foes

With horn should pulsh, with feet that trample down.

Not sword, not bowe; hopes failing; thou disclose

That aid, which foes in hates owne shame did drown.

Thy lovely name much ioy did then confels:

Much ioy same name in praise shal ay expels.

T H U S once we liv'd; but now in life we dy;

Cast off, debas'd; no more our armies head:

Harts grief to speak; vile foes us force to fly;

And preying troops in dust our glories tread.

Thus scatter'd lo midst Heithen lands we live;

Where food to foes flock loved once doost give.

A H once belov'd! now sold, and not for gain.

Thy wealth had yet our thrall'd lifes encreas'd,

Less grief had been: but scorn we now remain

To neighbours round; whose hate our shames appeas'd.

Derided heard hast made a proverb growe;

Which scolding Heithen with wagging heads outcrowe.

W E A K

W E A K comforts fade: strong woes stil fresh renew.

My grief within, without my shame torment.

Confusions, ah, confusions round accrue:

And foul disgrace stil lothed face presents.

Reproaching voice, blasphemous mouth, and ire

Of hostile eys, dure anguish still endure.

A L L this on us is com: yet have not wee

Forgot thee Lord, or false thy leaug prophand.

Nor harts repining writhe their loves from thee:

Nor feet decline from sacred ways alham'd.

Yet though us ruind in Dragons waste doost place:

And shade of death make wearisome embrace.

I F blessed name, nablest we have forgot;

Disloyal hands if stretch, in strangers guise,

To Gods, no Gods: and should our Lord it not

Search out, whose ey harts secret thoughts espys?

Ah love of thee lo tyrants hate procures:

For thee we dy; as knife far sheep endures.

A H daily shin! At length yet look; arise;

Why sleeps our Lord? awake; and not bereave

Thyn of thy face; nor pressures their despize,

Whose soules to dust, dead brefts to ground doo cleve.

Stand up, great Lord; and for thy mercies sake,

Oh servants thyn to thy redemption take.

*A song of honour to the spiritual Marriage of Christ with his Church, so described under the shade of the marriage (as it seemeth) of King Salomon with the Daughter of Pharaon: yet so, that some circumstances are versed only in the figure, and some other things only in the divine mystery figured.*



**N**OBLE act, of Kings desired;  
Makes gladſom hart, with high conceits inspired,  
Boil o're; and tong stream lovely ſound;  
Which celſing pen through world ſhall ay rebound.

Of peerles King my long I frame:  
And to that King, give, conſecrate, the ſame.  
**N**O T mortal beauti decks thy face;  
Ne humane ſounds thoſe princeli lips enſe grace:  
Thar hieu divine, thoſe heavnli woords,  
Nor race of man, nor bliſ of earth affords.  
Sure heav'ns, fair wight, thee God hath bleſt:  
So bleſt, in bliſ eternal ſhalt thou reſt.

**T**H E N on; but firſt gird ſword to thigh,  
Thow piſant Prince; advance with glori high;  
Ride ſtately forth, in comli ſight:  
Stil proſper, ſtil prevail, brave Lord, in fight.  
So woord of riucht through world diſſpred;  
Give laws; ſierce mynds in love to juſtice wed:  
With juſtice myldnes ſtil reſide,  
And ſtriking arm, let hart of merci guid.

**B**U T foes, whom goodnes none can win,  
Shal lightning hand with tertours dire begin  
To fright; then ſhafts, as thundred darts,  
Sharp ſhafts ſhal pierce their blunt unpliant harts.  
Thus to our King ſhal Nations bend:  
And arm victorious wide his rule extend.

**T**H Y throne, o God, for ever endures:  
Thy ſcepter, right through all thy ſtate procures:  
Thow juſtice loveſt; hateſt lawles ways:  
Therefore dooth God, thy God, thy glorimize  
Yond all thy troop; whoſe faithful love,  
Thee ſerves, by thee partakes ſame grace above.

**B**U T thow bove all, with ſacred oil,  
With oils of ioy, (that earths unpleazing toil  
Alay,) imbued; drawſt odour ſweet:  
Mir, alo, caſſia, in thy garments meet.  
Thus dooſt from ivorye rooms proceed,  
Whoſe pleaſures deer ſtil ioying thoughts reſeed.

STRAIT

**S**TRAIT bevi ſair prezents ſweet vici;  
Kings daughters careſt, and lead the noble crue:  
Bove all the Queen; whom lovely bride  
Thou ioyous ſerſt on right hand by thy ſide.  
With gold hir breſts, with gold hir head  
Embelliſht, beſt rich *Opſer* which had bred.

**F**A I R daughter, now a while attend  
To ſigeadviſe; thou happi ear ſhalt lend:  
Thy contries rites, thy peoples guiſe,  
Yea fathers houſe forget: fix ſole thyn eys  
On him, who then that beautious ſight  
Shal deerly love, poſſeſs with pure delight.  
He now thy Lord: with pleaſing grace  
Bow, ſair, to him: ſo love ſweet love embrace.

**L**O neighbour Tyre, great Queen of ſea,  
With curious giſſey ſineſt ſtrives to pleaſe:  
With home-bred purple, ſin-ſet gold,  
Wil ſtudious ſeek thy favoring grace to hold.  
Yea nobles rich, with prezents great,  
Shal pleaſed aſpect of countenance thyn entreat.  
**N**O W viciu this Princeſſe, branch of Kings:  
See noble birth what generoſe preſence brings:  
All gorgeoſus, all with grace performd;  
While weaith hath art, and art hath weaith adorn'd.

Yet beautious robes ſair face exceeds:  
But faireſt mynd within chief glori breeds.  
**T**H U S happi King, thy ſpouſe to thee,  
Dezired ſpouſe is led: and Virgin thee,  
With virgin troop, hir ſociates deer,  
Attended, all to pleaſed eys appear.

With ſigns, with ſounds of ioy they com;  
Where roial palace yields them grateful room.  
**A**N D thow, great King, in fathers place  
Shalt children riſe, endued with fathers grace:

Whom zelous juſtice to maintain,  
Shalt Princes high through all thy Lands ordain.

**A**N D I thy name ſhal make renownd,  
While heav'n leads time, where ever ſair earth hir ground  
Extends; yea whileſt bothe worlds endure,  
My verſe thy praife from peoples ſhall ſure.

Ther

The Psalmist taking view of his old age and death approaching, entereth into consideration of the vanities of worldly minds, who plot for a perpetuity of greatness here, where death and time devour and consume all things: and contrariwise comforteth himself by faith in God, who in the morning of the century will subvert righteously men that here domination, that redemption from the power of the grave and death, and translate him to his everlasting habitation: when as worldly men shall be removed from their graves to hell, to be consumed, as beasts with death everlasting.



Ye sons of men, where-ever ore earths great globe dispersit;  
Both ye of noble race, and ye, whom fathers uncheerit  
In menester have obscured; ye rich, and poor, attend:  
My mouth shall wisdom stream; which hark from muzzings deep dooth

My thoughts on sentence grave, on parable profound (send.  
Defixt, at length my matter dark to harp shall clearly sound.

WHY should unpleasant tears my hidde mynd torment,  
When evil days approach, sweet years of pleasure when are spent;  
When sin with death at heels my waiting life perliues?

See mighti man, whose ey his wealth with glorying trust reviews:

No one ere brother deer from thralling death redeems;

Can God the ransom pay: who price too high of soules esteems

For mortal power to reach: that cause may vain attempt,

Mans life in line sillon to draw, from iaws of grave exempt.

HE seeth great sages dy, even so the brutish fool:

And leve their wealth th'untimeli thirst of thankles heirs to cool.

In inward thoughts then count, their houses yet secure;

Their steele seats shal undevoured through ages all endure;

And lands shal bere their names. But man in nonour plac'd,

Like beafts fells down; his house, his seat, his name, from earth effaced.

O ways of fool-wisemen: which yet their worldli race,

As proiects high of wisdom deep with much applause embrace.

But they in grave doo ly, like sheep in narrow holds:

Where death, as wolf, devoured flesh in gnawing panch infolds.

There dead, they dy. And when worlds morning fair renews,

Their yelling crys shal indging Saints with lordsh doom refuse.

From grave then hell shal seaze, and send their shapes consume.

When God, my soule, mee, shal from bothe to him redeemed resume.

THEN feare not, grieve not thow, when godles person thrives;

Hishouse when glorious mounts. For not when death of life deprives,

Heali shal hence transport; ne glori train to grave:

Though foolish mouth oft cursed soule in life fair biellings gave:

And though men praise thy mynd thal soling worlds delight.

He hence to fathers race shal pack, ay thar from heavnli light

O man, great woork of price! of wisdom if bereft,

If beast-like lives, like beast he dy, in dark destruction left.

This Psalm, being made by ASAPH, that Adverser of Israel, (who was also a Composer of sacred hymns, and a Prophet,) wherein God reproveth himself in the world, by his Creatures, by his Oracles, and by his Judgements. Then failing to deduce matters with his chosen people, God sheweth that it is not their sacrifices, whereas he taketh pleasure, being a service to him, neither prayer of it self, and which in fine should cease; but in the spiritual sacrifices of praise, thanksgiving, and in veneration. And he reproveth these hypocrites, that abuse the word of God, denying him and it in their lives and manners: whose end, unless they repent, should be helles destruction.



HE mighti God, our Lord, from heavens first glorious voice hath sent,  
To call eurus whole from rising sun to sun decynd extent.

And then from Zion, (a complete world of beauties all rebind,) )

By oracle, by sacred woord, more cleer to his: hath thund.

To iudgement rests our God proceed. In iudgements he dooth com,

To reach, reprove; affixt, raise up: then then cometh final doom.

Before the Iudges purging fire corruption shal devour:

And hideous tempest round about from gloomi clouds shal shour.

BUT now with his peculiar folk to sweet debate he falls:

And heavens fair eys, and eurus rich womb, as conscious witness calls.

„Assemble me my chozen race, taken up from world forlorn:

„Who law; who sacred leag with mee through sacrifice have sworn.

(O righteous Iudge! thy iustice bright the heavens great host proclaims:

Thow fountain wissence all iustice flowes, thy self more iust remains.)

HEAR, O my people; I wil speak: thou Israel; for with thee

I wil contest: Thou knowest me God, yea thy true God to bee.

Thar sacrifices rare to mee thy scanti hands have brought,

And sacred fire on altar oft in vain burnt-holts hath sought;

Nor charge I thee: nor bull from stall, or goats from fold, wil take.

Who world of wealth enjoys, think'it hee penurious stores should rake?

NOT so: for midst the spacious woods what beast untam'd dooth breed,

What cattle spairt through thousand mounts on budding shrubs doo feed,

What bird the hills, what savage fierce the desert plains dooth ply;

Are all myn owne; and in my vew; it will, serve; live, and dy.

If hunger frail (unwoorthi thought) could me assail, would I

Who world and worlds rich store possess, to thee for food apply?

Or when thy sacrifice thow kist, caus'th thow so fondly think,

(Base flesh of buls that I should eat, or goats foul blood should drink?)

H

NAY:

NAY: if thyn humble thankful hart with sacrifice desire  
The power divine to please, and give what God dooth most require:  
Pure sacrifice of praises bring; the sacred tribute due  
From creature blest to King of bliss: and of thy vows be true.  
Then in thy troubled state, toward heav'n thy soule perplexed raize:  
Crave help of mee: thy suit Ile hear: thou me eifoon shalt praise.

BUT unto th'impious, thus saith God: How dar'st thou, wretch, presume  
To teach my Law; my gracious leagu in graces lips t'assume?  
Thy life for thereunto to frame, through hate thou stand'st agait:  
And woord divine, thy speech promotes, thy facts behynd thee cast.  
A thief thy greedie cy hath seen; thy hand with him conspires:  
Adultrous crue; with them leud hart combines in foul desires.  
Malicious mouth addit't to rail: sly tong to forge deceit:  
And envious lips owne mothers son to closely slander wair.  
THUS slave to passions vyld thou liv'st: and I have silent been:  
Whence, yet more impious, like thy selfe even mee thou did'st esteem.  
But I, not like to thee, at length thy iust reproof have sent:  
And ougli sins to fearful eys wil all aray present.  
Consider this, o ye who God, and Gods pure law neglect:  
Least unrepenting harts I rend; when none can them protect.  
Who incense sweet of thankful praise sends up, me right adores:  
And righteous life who leads, from fall to bliss my grace restores.

King

## PSALM 51.

King DAVID, reprov'd from God by the Prophet Nathan for his grievous sin with  
Bathsheba, leaveth in this Psalm an excellent pattern of an hart truly repentant;  
returning to the service of God, and care of his people.

**M**Y sinful soule, arraind of twofold guilt;  
Of Spouse-bed wrongd, of bloud ah foully spilt;  
With saddest grief in tears embrynd repents:  
And wailed crimes at mercies feet presents.  
O fount of grace, whence fets of mercies flowe,  
Release my guilt; and love returning shewe.  
MY guilt releas'd, then clenze my soule from stain;  
From it up, which sin behynd stil makes remain,  
And nue sin breeds. But since my pentive sight,  
Sin, guilt, and stain, stil wound, by day, by night;  
With sour remorse since then I, Lord, deplore;  
Ah cure them, Lord, and righteous grace restore.  
NO mortal law dooth me transgressour make:  
Thy law divine, whose iustice heavens dooth shake;  
Thee supreme Iudge, sole thee, my sin offends;  
Whose piercing vew to secretst thoughts extends,  
Ah evil I, Lord, in thy pure eys have doon:  
So iust reproof, so iudgement right is com.  
WHAT shal I plead, of sin defiled mass;  
From sin who com, through sin to death must pass?  
From mould deformd to form I first receiv'd:  
And mother frail in sin warm life conceiv'd.  
But thou in soules thyn owne true form desir'st:  
And wisdom deep it to restore inspir'st.  
AND thus I stood: but now orethrowne by sin,  
Deformd, defyld; ah Lord, let grace begin  
Recure to woork: with spring, with hyfop thyn;  
So scour this soule, more white then snowe to thyn:  
And comfort, Lord; o joy now make me hear:  
That bruized bones returning strength may cheer.

H 2

REMOOVE

REMOOVE my sins from thy offended ey:  
 And cancel all my faults. Hear once my cry:  
 Clean hart create; right spirit in mee renew:  
 Then wa'ring mynd with heauenly stay endure.  
 Ah cast not off grieu'd breaker of thy law:  
 Nor HOLI SPIRIT soules soverain life withdraw.  
 Restore the ioy of thy sweet saving grace:  
 And sins bond power with thy free spirit displace.  
 THEN erring soules my thankfull zeale shal burn  
 Thy ways to teach: who glad to thee shal turn.  
 And then my song, (but bloud keep, Lord, away,  
 My saving Lord,) thy iustice shal display.  
 Soe thou my lips once open, Lord, again:  
 And ioyfull mouth shal sacred praise proclaim.  
 IF sacrifice thy power divine might please,  
 If offrings burnt thy burning wrath appease;  
 What would I spare? but nought in heauen obtains  
 Beasts life, in man while beastlike mynd remains.  
 Mans owne griev'd spirit, is Gods best sacrifice:  
 His sighs, his tears, doost ne're, iust Lord, despise.  
 THEN O return: O blest stil *Sion* deere:  
*Ierusalem* stil lingering walls upreare.  
 With cleered harts then wee, in legal rites,  
 Iust sacrifice, wherein great God delights,  
 Shal bring: yong buls at altars side shal bleed:  
 And offrings burnt th' undying flames receed.

*A prayer*

PSALM 67.

*A prayer of the Church unto God, to be gracious unto mankynd, and to enlarge his blessed Kingdom over all the world; whence happines both earthli and celestiall shall ensue: as hath been fulfilled by the coming of Christ.*

**B**E gracious Lord: Let cleerly shine  
 The beauties of thy blisfull face:  
 That earth may see thy ways divine,  
 And nations all thy living grace.  
 Let people blest thy sacred name:  
 Let people all renown the same.  
 ALL wo exild, let ioy return:  
 For thou who right doost still protect,  
 Shalt iudge them who for iustice moorn;  
 And erring nations here direct.  
 Let people praise thy glorious name:  
 Let people all adore the same.  
 THEN shall the earth, as fild with love,  
 Hir gifts in great abundance poure:  
 And God, our God, from heauen above  
 His choicest blessings richly shoure.  
 God shalt vs blest: and vermost lands  
 Shal all submit them to his hands.

H 3

King

King DAVID, having assembled the four of all Israel to conduct the Ark of God with solemnity to mount Zion, the chosen place of rest, (which was the occasion, and is the argument of this Psalm,) begetteth his words with those sacred words, used by Moses alwaies at the removing of the Ark in the wilderness. Then with great exultation, celebrateth both the Majesty, and the Goodnes of God, as toward mankind in general, so especially toward his peculiarly elected race, drawn from servitude, and placed in great prosperitie. Afterward prosecuting the occasion, he setteth forth the great honour of Zion, thus chosen to be the onlie seat of Gods assestably presence amongst his people: And upon the consideration of this triumphant ascending of Gods Ark, being his Sanctuaries upon earth, he breaketh out into a propheticall description of the Ascension of our Saviour, the Lord of that Ark, into the celestiall Sanctuaries, whereof that terrestriall was a shadow and figure; from thence to pour blessings of deliverie from death and of saluation upon mankind, to subdue all his enemies, and once again to reduce that selected people from dispersion and misery. Lastly (touching by the way the manner of the marching of the Ark,) he concludeth with a prayer to God for the preserving of his people, and repressing of their enemies, that so for aye lands may be subject to Gods shew, to whom finally he exhorteth all the kingdoms of the world to worship.

**L**ET please our God to arise, that enemies his disband,  
And hating foes in hated flight be chas'd by mightie hand.  
As smoke strong wynds doo drive; as fire dooth wax consume,  
So shalt thou sweep them from thy face; so wast them all to fume.  
Then shall the righteous mynds, whose hopes on God depend,  
Reioice in him; and thankfull shouts to heavens high court upsend.  
SING, O sing praise to God; advance that glorious name,  
Th' Eternal, Selfbecing, Lord; who mounts on heavens high arched frame.  
Prepare, make plain his way; who ore alpestrious place  
Coms marching toward his seat elect: triumph before his face.  
Not hee, neglecting man, despizing mortal care,  
In sacred thronerelides; not so: but chyld of parents bare,  
Him Father fynds; him wido, Iudge; he prisoner, frees;  
To sole, an house; to rebel race, dry parched soil decrees.  
WHEN Captain thou, O God, thy troops from Pharaos thrall  
Victorious ledst; through deserts wyld when march'dst before them all:  
The mooving sea stood still; th' unmooving earth is shak'd;  
The heavens at presence thyn dropt sweat; fore thee mount *Sinai* quak'd.  
All *Israels* God did dread. Thou then with bounteous rain,  
Didst chosen land enrich, didst strength exhaust repair again.

HERE

HERE show a seat for thyn, thy poor despized bands,  
A seat prepar'dt; where ioyous dwell, and rule should neighbour lands.  
Thus did thy goodnes shune: thy goodnes, which their tocs  
With conquérons arm subduing round, large matter did disclose  
For damocles at return with ioying note to sound;  
*Kings armies fly, they fly, and spoils wee home-his soules have found.*  
FOR though in servile state, like scullions, amongst the pots,  
With foot ye long have him begrynd: yet now your happier lots  
As dove shal make you shine; who with his lustring wings,  
Now silv'n hieu, now golden light, to ey delighted bring.  
For when th' Almighty Lord those Kinglets strowd on ground;  
Like snowe on *Salmon* black, dark woes bright ioy so then had cround.

NOW *Sion* draws myn eys: whom *Babylons* peer account;  
Nor *Babylons* foil, nor statch clitts, fair *Sions* praise surmount.  
For why should worldli hils, the earths huge towers so rize  
And vaine their might; why hill of God with furlh brows despize:  
Here Gods desired rest; thus ay shal it excell:  
Celestiall squadrons here attend; here *Sinai* glories dwell.  
Twice thousands ten, and more, brave host of heavenly Knights,  
Gods will observe; receiv'd, perform: hee madli, their love requites.  
BUT thou, victorious Lord, ascended art on high,  
In triumph great; leav'd it thraldom thrald: and there, great gift of sky,  
Hast gifts of grace receiv'd; amongst men which doot divide;  
Yea race rebellious so doot wai with thyn to thyn abide.  
Be blest then Lord, our God. With saving graces hee  
Us daily loads. For God's the God that brings salvation free,  
Hath issuing ways from death: but enemies head shal shine,  
Yea hauri scalp of him in sin who still shal take delight.  
BUT to his people faith; *I them wil bring again,*  
*From tyrants yoke, from strangers coast, from land, and Sea, amaine:*  
*As once from Egypts rodd, from depth of sea, and pride*  
*Of *Babylons* Gidat, I them reduce'd made ancient fields divide.*  
*Thou thou thy foot mayst dip, thy doe his tongue embow,*  
*In smoking streams of some blond, which enemies brests out-spoue.*

AND

AND now Gods march proceeds; thy march, O God, I will sing,  
 Who in thy Sanctuaries residest; there blessings man doth bring;  
 A light of ioy; Before, the fingers hold their way;  
 Them instruments ensue; in midst young maids on timbrels play.  
 All cry with ioy, *Bless God, Praise in assembly high,*  
*Ye Israels stream, the Lord.* Here first *Imai Benjamin* stands nigh,  
 Late Prince; here *Judahs* Lords, their troops; and here appear  
*Naphthalim* Lords from far; with Lords who *Zebulons* honour rear.  
 AND now since gracious Lord commanded hath our strength;  
 Maintain from sacred house, placed o're *Jerusalem* at length,  
 What thou great God for us, what hail for fathers wrought:  
 So from subiected Kings to thee, thal presents due be brought.  
 RATE down the reed-shafts beak, the buls and heards so bold;  
 With peoples calf-like Lords, who vain in silver plates have rold.  
 So woork thy peoples pence, secur'd from Hethen spite:  
 O thou who scattrest them on war who set their fierce delight.  
 And then *Agyptian* peers, then *Ethiopian* lands,  
 Soon humbly shall with gifts to thee stretch forth their suppliant hands,  
 YE kings, and kingdoms all, oie earths fair face dispreed;  
 With songs and sounds of ioy adore, your God, and supreme head,  
 Whence all your powers derive. Hce then on th'heavens rides,  
 On heavens of heavens of old, and rocks with thundring voice divides.  
 Ascribe all might to God, whose glorious beautilines,  
 On *Israels* head; whose peerles strength, the matchles sky designs.  
 O God, thyn *Israels* strength! what venerable fear  
 Thy sanctuaries strike? Be blest. Our soules to thee we rear.

The

*The Prophet King DAVID, in the time of Absalons rebellion (for then it should seeme this Psalm was made,) by unseasonable persecution of his enemies, being reduced to extreme distress and misery; though happy that he was therein a type of our Saviour, who was then also in him, as a Son in his Ancestor; together with the historical narration of his own wrongs and griefs; prophetically also describes, and thus more fully and properly, the passions of Christ, through the enu and malice of the Iues; who cruelly constrained him to pay as a deer ransom the price of that whereof himself in his own person was not guilt. Thus oppressed reproached and scorned by his enemies, and by his nearest friends abandoned, for no other crime then for his zeale toward the service and glory of God; he saith by a most fervent and argumentative prayer to God for succour; devoteth his enemies, (amongst whom first Achitophel, then Judas had their parts,) to utter destruction; and lastly in his deliverance, sheweth his own particular thankfulness; the great comfort of Gods people; and a general propension of all the creatures of God, to praise him for his goodness toward his chosen Church, consisting of all his loving and faithful servants.*



HELP Lord, and save, a poor distressed wight;  
 Not tost with waves, (though seas against me fight,  
 And bear my soules) bur sinking in the mud,  
 Where bottom none; and where the surging flud  
 With furious stream beres down and whelms my life.  
 Ah save me, Lord, and end my bootles strife.  
 I strive, though spent; I cry, when voice is quail'd;  
 For God I look, when eys have looking fail'd.  
 TH'iniurious spits, my not-deserved foes,  
 Who hunt my life; with numbers me encloze  
 That pass myn hair; and rizing still in strength,  
 Press on, til mee (O wrong!) they force at length  
 What never I took, as taken, to restore.  
 Ah thee my faults, my folies ly before.  
 BUT not for mee, Eternal Lord of hosts,  
 Great *Israels* God, let those, whose humble boasts  
 Of thee have been, confounded rest in mynd;  
 Nor shame in face, when him forlorn they fynd,  
 Who thee with them in patient hope hath sought.  
 For thy sake, Lord, to this I to am brought:  
 For thee, I scorn, and sour rebuke endure.  
 May service thyn, great Lord, such shame procure?  
 WHAT should I speak of friends unfrendly face?  
 My brethren deer, same mothers home-born race,  
 A stranger mee, an alien mere esteem.  
 And why? The zeke, of which I worthe deem,

I

Thy



Thy sacred heels, thy House, and glorious name;  
 (Which godles cruels, still grieving mee, prophane;  
 Hath eaten me up: Reproaches throwne at thee  
 From mouths infernal, light have all on mee.  
 IN grief, I wept; and sitting, fed on care;  
 My toyles lims, rough sacweb clothed on bare:  
 My weed, they proverb; mocks, on fasting pour;  
 And laugh the teares, which vexed hart dooth shour.  
 In iudgement place, gainst mee the ancients spake.  
 Yea balads bale, vyld drunkards of me make.  
 AND I, my Lord, to thee now praying bend;  
 In needfull time: Let o my crys ascend,  
 And time accepted fynd. O God, my trust;  
 If right thou see'st; and if my plaints be iust,  
 In plentuous metci, and for thy saving truth,  
 Send o that help, which life in death reneweth.  
 O H free me, Lord, from sinking in this mire,  
 This groundles mire; and from their fierce desire,  
 Whose hate my life persweth. Draw from these waves  
 Th' orewhelmed soule, thy hand who drouning craves,  
 And prays; Forbid this gulf my life t' inglut;  
 Devouring pit on me hir mouth to shut.  
 H E A R Lord, with speed; and tender ey reflect,  
 Thou Goodnes pure: thy servants not neglect,  
 In case extreme who mercies hand implore.  
 O spring of grace, I mercies those adore.  
 Then, Lord, be neer: yea for my' insulting foes,  
 To free my soule once heav'nli aid discloze.

A H see, and iudge: thou knowest my sad reproach;  
 Fore thee my foes, my shames who shameles broach,  
 Stand all in light. Their wrongs have worn my hart.  
 Full charg'd with grief, I lookt if yet som part  
 My friends would bere; no friend condoling found:  
 If comfort speak; but none least comfort sound.  
 For strengthening meat, yea poizening gall they sent:  
 And vinegar tart, my thirst to quench present.  
 T H E R F O R E iust Lord, their owne them home repay:  
 Their pleazing board, where ioyes before them play,  
 Let turn a snare, to catch them in their woords:  
 And (that which foli as lot to fools asfoords,)

Their

Their wishes, hurt; good fortunes, bee their bane:  
 Mynds light obscure; their loins rough yature lame.  
 A N D as in furi, man laith lode of blowes:  
 So let revenge, which from thyn anger flowes,  
 Ad stripe to stripe; and seaze with raging ire  
 Their liated heads which mischief sole desire.  
 Void stand their castles: dweller none be found  
 To grace the rents where graceles facts abound.  
 F O R thou whom, Lord, with hand severe hast smit,  
 They herce persue; and inhumanely sit,  
 With grievous woords t' encrease thy wounded pain.  
 Let sin, so sin; so plague, to plague enchain:  
 Thy righteounes that still they wretched mis;  
 Nor way eie fynd that leads to heav'nli blis.  
 Devowd to death, from book of life efface:  
 Ne write their names, where iust mens names have place.

N O W I stil poor, sole rich in griefs remain.  
 Help, saving Lord, and raize me once again:  
 That raiz'd, thy grace my song may thankful praize;  
 And blisful name to heav'ns fair arches raize.  
 This sacrifice more pleazing God shal bee,  
 Then deest-hoov'd steer at Altars horns to see.  
 T H E myld of mynd, great comfort hence shal take;  
 This sight shal ioy them. O let harts awake,  
 To seek the Lord; and so your harts shal live.  
 Nor wynds, nor seas, can from his anchor drive.  
 For ey of care who toward mans wants reflects,  
 His prisoners crys sure never at need neglects.  
 T H E N heav'ns, and earth, then seas, and all your gests  
 Which spaiate there, conform to supreme hests,  
 Ay laud our King: who *Sion* fair wil save;  
 And *Judahs* towns repair. There shall they have  
 A seat, and lasting state. Thus God shal blefs  
 His folks true seed, who love toward him address.

*This Psalm, (which seemeth to have been composed in the time of Antiochus the persecutor, by some descendant of this name is A. 347 11, and who bare also his name, which in that Tribe was frequent, ) containeth a most lamentable complaint unto God, of the ruine of Ierusalem, the deslement of the Temple, and massacre of Gods faithfull servants. Then praying first for propitiation for the sins of the people, (the true cause of that calamity;) he presseth on with most fervent suit, for speedy deliverance, and large revenge upon their Hethen enemies.*



HE Hethen, O God, who fear not, no nor knowe  
Thy glorious name; into thy land are com:  
And in thyn House, whence blessings pure did flowe,  
With hands impure polluting facts haue don.

DE FYLD thy sacred seat; thy rites profan'd;  
Thy treasures robd; thy Citti set on fire.  
*Ierusalem*, earths ioy which erst was nam'd,  
Throwne down on heaps, sits now in lothed mire.  
THY servants slain for loial love to thee:  
Their bodies dead heavens souls cast out to feed:  
And flesh of Saints, whose faith thyn eys did see,  
To earths wyld beasts ingluous throats decreed.  
THEIR bloud, as torrent, streams about the wals  
Of sad *Ierusalem*: no burrier found.  
Opprobrious scorn, us grievous lot befalls;  
And laughings proud in neighbours mouths abound.

HOW long, O Lord? shal ever flame thyn ire?  
Can no distres once moove to pittie take?  
Thy iealous wrath, and shal it rage, like fire  
Which water none, no tears, may e're aslake?  
AH turn it first, gainst those, who nor invoke  
Thy name, great Lord; nor knowe, or seeke thy face:  
Gainst Hethen kingdoms; who with mortal stroke  
Thy *Jacob* wound; lay wast his resting place.

REDUCE not, Lord, to thyn offended eys,  
Those salts forpast, which, still unthankful, wee,  
And fathers our, have don: let grace arise,  
Our soules from guilt of sorroed sins to free.  
AND thou arise; and with thy mercies deer,  
Prevent our instant deaths. Ah, ease extreme  
Denys delay. Help, source of goodnes meer;  
And save vs thow, whence safeties all doe stream.

RESPECT

RESPECT, great Lord, the glori of thy name,  
Which wee revere; our enemies proud despize,  
Insulking Hethen: to say they doo not shame,  
Where's now the God on whom their hope relys?  
BUT let our God make noble, in our sight,  
To Hethen eys, his high revenging hand;  
That gilles bloud, pourd out, and not in sight,  
Of servants thyn, may full revenged stand.  
AND let the sighs and moornings of thy Saints,  
Who grone in chains, to thee accels obtain:  
And mightie arm, excited by their plaints,  
Them rescue who now to death consign'd remain.  
THIS neighbours scorns, wherewith they thee reproach,  
Sevenfold to them in bosom, Lord, restore.  
We then thy folk, and flock, thyn osts shal broach;  
With thanks and praise will ever our God adore.

The Prophet ASAHI, by the force of his owne afflictions, and by comparison of the exalting prosperities of godles persons, who pass on a pleasant time, blaspheming God, and oppressing his seruants; being embold (like as other of the people of God,) a foretemptation of calling into question the very Omnipotence of God, and his government over this lower world: at length, seeing the victory by Gods especial assistance, he perceiveth that out of the Sanctuary of God, where his Oracles were delivered, he had learned that it was not the conclusion of this transitory life, but the end it self, whereby the state of the good and bad was to be esteemed. Seeing then the end of the wicked to be utter destruction, and everlasting happiness to attend the righteous, he betaketh himself a holy to the conduct of divine direction; with great assurance to be guided by Gods counsell in this life, and afterwards to be received by God into eternal glorie, in expectation whereof his soule rejoiceth.

**E**T surely God benign to Israel stands;  
To pure in hart. But I was sore decayd.  
Griev'd view of fools, of wicked prospering hands,  
Had welnigh slipt my weak unwari mynd.  
**F**R O M bands of death, by sickness, force, or snare,  
They free pass on: live lusty; puffed with ioy:  
With humane toils and cares untroubled are:  
Yet publick plagues them least and last annoy.  
**T**H I S makes with pride, their out-stretcht necks, like cheins;  
With violence fierce, as robe, they lims attire.  
Their plenteous fire red strouting eys proclaim:  
While heaping wealth surmounts even harts desire.  
**F**R O M poisoning filth their lothsome talk they change  
Oppressions proud with lofty stile to sound.  
Their tongues through earth in wronging men doo range:  
And hellish mouths gainst heauen dead curse upbound.  
**T**H E S E sights Gods folk to grievous thoughts reduce:  
(To whom full cups of mingled bitter geer  
»Are wringd:) Dooth Heauen, say they, knowe earths abuse?  
»Or mortals coorse dooth power immortal steer?  
»But view these men; the heauenly leagu who thun,  
»Earths shame, mans wrong: see how in calmest pace,  
»Devoid of storm, here lengthned race they run:  
»They health stil keep; stil wealth and power encrease.  
**I**N vain then I, ah all in vain have fought,  
With careful thoughts my hurt from pain to clear:  
In vain my hands, in woorthiest actions wrought,  
Themselves to God in purenes walke doo rear.

For

For as stern fires their sons of sweet of life  
With four reproofs, and bitter strokes bereave:  
With mee so griefs, so blowes are daily rise;  
Ne ioy sharp fits of mortall chastiment leue.

**B**U T O my God, should I these thoughts embrace,  
Should mazed soule illusions these entrance:  
Lo, impious wrong, gainst thee, gainst happiest race  
Of children thyn, I faithles should advance.  
**P**E R P L E X E D I, then sought this dout untwine.  
But ah in vain; stil tangled flood my wit.  
At length I pierced the Sanctuary divine:  
There learn'd mens ends: then then the knot unknot.  
**S**U R E wicked men aloft on slippery brows  
Thy hand dooth place, with greater noise to fall.  
Down headlong rush they: vain fly faithles vows.  
How soon, how fore, thy frights their ioy appall?  
**M**U C H like as dream unguided fancy hils  
With shapes untrue; which wakened all are gone:  
So when thou stirst, their image Lord it spils;  
Their pompous shews despiz'd from world are slowne.  
**T**H U S whilst my soule on bitter grief did bite;  
While thorni thoughts my fuming hart did wound:  
As brutified, my mynd had lost hir sight,  
Yea groveling beast I in thyn eys was found.  
**Y**E T still was thyn: and thyn shal ay abide:  
By right hand taken thou staidsst me with thy grace:  
Thy counsell mee in beautious way shal guid:  
And lastly safe in happiest glori place.  
**F**O R whom can heauen, whom earth save thee display,  
In whom or ioy, or rest, my soule might fynd?  
O spring of life! when flesh, when hart decay,  
Tower, partage thou eternal standst assignd.  
**L**O Creatures strang'd, to thee, Creatour great,  
Alegiance due who faithles soules deny,  
Shal fail; who thee of spoused love desier,  
Adultring harts, in ireful vengeance dy.  
**T**H A T good for mee, estranged from pleasing sin,  
With God sole spring of pure delights to dwell;  
There fixt to rest. My trust then ioy in him:  
His gracious woorks my thankful hart forth-tell

ASAHI

*ASAPH, viewing the corruption and insufficiency of Judges in his time, admonisheth them that God is present in their assemblies, whose office they exercise; counseleth, reproveth, and putteth them in mynd of their ends. And leaving the Land by their sale was now all out of frame, he praiseth God to exercise his right of judging the whole world himself.*

**H**E Sovrein Lord, whence iustice all derives;  
Who mesured power to earthli Lords divides;  
His Senate of his presence never deprives:

Th'immortal Judge amongst mortal Gods resides.

Sith judgement's his; how dare ye iustice wynd,  
To scourge the good, while miscreants favour fynd?

**T**HE poor ye should, the weak, the orphan free,  
From wicked strength stil bending to oppress:

But ignorance, (ah, not for high degree,)

And vaine thoughts your darkned mynds possess.

Thus ruled coorse of all things turn'd awry,

Makes trembling earth to heav'ns for iustice cry.

**I**STYLD you Gods, who Gods earth-ruling place  
As glorious sons of supreme Lord doo hold:

But dy ye shal, as men of menest race,

As foregone Princes now resolv'd to mold.

And rise, great Lord; thy judging right resume

O'er nations all, whom tyrants wrongs consume.

*King*

*King David, (whol in great likelihood was author of this Psalm, and as such hymns as he was either driven from Zion by Absalom, or withheld by the necessity of some war far off,) displaies here his great longing love, toward the Temple, and solemn service of God there performed; accounteth them happy, who always reside in Gods house to praise him; them happy also, who at the state times, according to the law, held their voyages thither, through what difficulties of way so ever. So, earnestly praying God to be returned to that place of rest, he joineth with them in spirit, who profess their true life, safety, and happiness, to be placed in God.*

**H**E fair aspect of Tabernacles thyn,  
Great Lord of hosts, how lovely to absent ey  
It self presents? my longing soule dooth pine,

And pining faint, til shee thy Courts descry.

Nor earth, nor heav'n; sole thou fites glorious spring,

To hart, to flesh, reviving joy doost bring.

**A**H, absent I: when yet poor sparrow may,

When swale wyld, hir house, hir nestlet cling

Near Altars thyn, and there hir yonglings lay:

Yet absent I, from thee, my God, and King.

Twice blest be they, who in thy house reside:

Thy praise with them, their loves with thee abide.

**A**N D blessed hee, fir off who, cheer'd in thee,

On crannies thinks which to thy mountain guide.

Dry vales they pass: sweet springs by art yet see:

And gracious rain fore-drouth of pools dooth hide.

From wasting strength, by strength they waik revived;

To Zion fair, where God of Gods is vicied.

**T**H E N Lord of hosts, then Jacobs God, our shield;

Ah, ey the face, with favours thyn endued,

With sacred oil perfuz'd. Hear Lord, and yield

Those longed Courts; where one sole day accrid,

Whole thousand stains. With mee Gods doors excell

The stateliest tents, with impious pride that swell.

**O**U R sun, our shield; whence life, whence light derives;

Whence sure defence, whence strength proud foes to quell:

He righteous mynds of nothing good deprives;


They here in grace, in glory above shal dwell.

That earth, that heav'n, Lord God of hosts may cry:

Thrice blest the man, whose hopes on thee rely.

*K*

*The*



He fair af-pect of Ta-ber-na-cles thyn,

Great Lord of hosts; how love-li 'ab-sent ey it self pre-

zents? My long-ing soule dooth pine, And pining faint,

til thee thy coarts de-f cry. Nor earth, nor hea-ven; sole thou lifes glorious

zents? My long-ing soule dooth pine, And pining faint,

til thee thy coarts de-f cry. Nor earth, nor hea-ven; sole thou lifes glorious

zents? My long-ing soule dooth pine, And pining faint,

spring, To hart, to flesh, re- viving ioy doost

bring.

bring.

bring.

bring.

## BASE.

bring.

bring.

bring.

bring.



## CONVERTTENOR.



## TENOR.



MOSES here intitled the man of God, being in his charge of conducting the Israelites in the wilderness; where for their incredulity and murmuring, the divine indignation brake oftentimes out upon them, till in like an irrevocable sentence of death was pronounced against that whole generation, from twenty years old upwards, which had seen Gods miracles in *EGYPT*, (two only excepted,) to be executed in that wilderness before their entrance into the desired land: in this Psalm discovers his extreme grief of heart for that miserable estate, the People (for provoking God, and Gods punishments consuming them; unto whom God in all former ages had been a stay and protection. Therefore presenting unto God the remembrance of his former graciousness; the consideration of his own Eternity, and of humane mortality in general (whole life growing sorer by sundry degrees, was now at length reduced to a period of about seventy or fourscore years ordinarily.) he beseecheth God to have particular compassion upon it is his chosen people, for to make up the punishment which their sins had called down upon them; to make themselves by his grace, so comfort them with his returning favour, and lastly so to frame the course of their labours, that his promise continuing clear and hopeful to them, might at length yet in their children have a glorious accomplishment.



**I**N pilgrim life, our rest; in third estate, our stay;  
From age to age thou Lord hast been, and saved us from decay.  
Thy self, ere birth to hells, to earth ere form didst give,  
Ere world hadst fram'd; from ay to ay almighty God dost live.

But man thy creature fallen, thy justice dooth pursue  
 »To dust: and faith, Ye *Adams* sons, return whence first ye grew.  
 W H E N thousand years we lived, those thousand in thy sight  
 Nor more appeared then one day past, then watch in shortest night.  
 Yet soon encreasing sin those years much shorter makes;  
 While vengeance due defiled world to drowning flood betakes.  
 Since then, our dreamlike life, as weakest herb, soon dyes;  
 Which morn makes flour, hote noon bids fade, sad even mowes down and dries.

AH men unblest ! thy wrath our wearied life consumes :  
Thy terrors great our souls affright : so sore thy anger fumes.  
Our sins, our foul revolts, before thy face hast set :  
And secret fails to clearest light of eyes displeased are set.

What have our toils achiev'd ? through anger thyn, our day  
Black night devours : our fruitless years as thought fly vain away.

M A N S shortened life, as now, foie seventi years dooth bide :  
Great strength to fourescore may attain. Of these even four, and pride,

What is't but toil, and grief, but vain pursuits, and sin?  
Which spent, we hence to dusti home away to post begin.

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OH

O H who dooth duely waigh the power of heav'nly fire?  
As terrors thyn, so is thy wrath; o thou consuming fire!

Then teach us, for our days, our walking years to count;  
That wisdom true our thoughts toward thee our endles end may mount.

Return, O Lord : (how long ?) at length appeard, forgive  
Thy folk : let favour shew in time, that dying hearts may live.

AND comfort, cheer us, Lord: as chafiz'd long by thee  
Much evil our woful eys have seen; like joy so cauze us see.

This ioy with life thal laſt. Then let thy woork growe cleer  
Toward ſervants thyn: on children their thy glori make appear.

And let Gods pleas'd face us with his beauties b'efs:  
And form our woots; o thou, our woots to happiëst end address.





N pilgrim life our rest, in thralde- stare  
our stay, From age to age thou Lord hast been, and saved us from decay.  
Thy self ere birth to hils, to earth ere form didst give, Ere world  
hadst fram'd; from ay to ay al- glorious God doost live. But

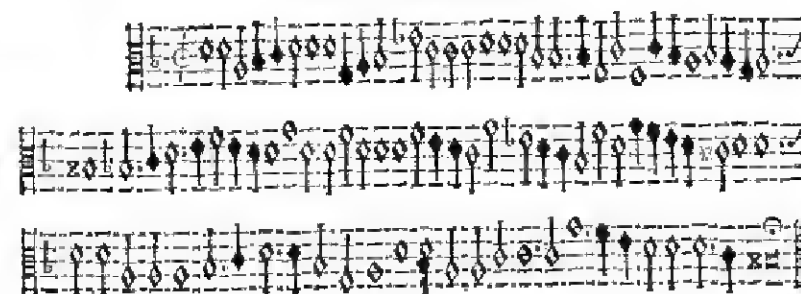
man thy creature fallen, thy justice dooth persue To dust and saith,  
Ye Adams sons, re- turn whence first ye grew.

## BASE.

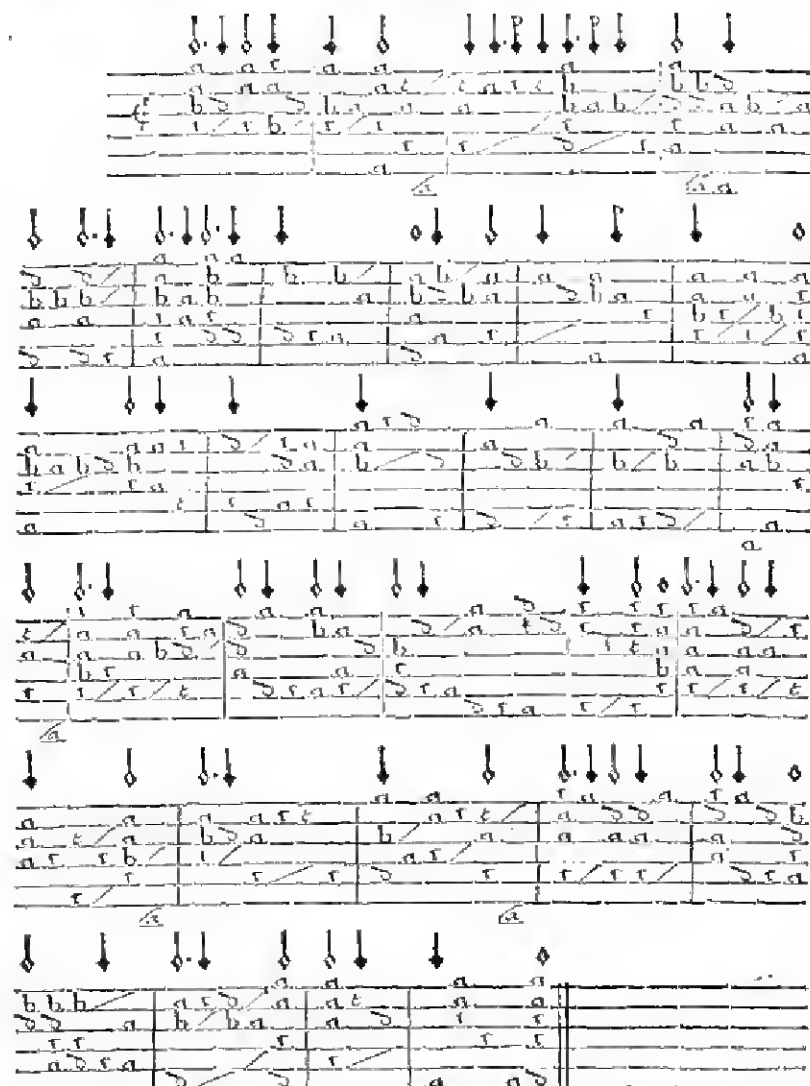
I



## CONVERTERENOR.



## TENOR.



*This Psalm (consecrated to the Sabbath, as fit for an holy assembly,) exhorteth to praise by voice and musical instruments, Gods goodness and justice; apparent in the final destruction of the wicked, now miserably flourishing; and in his constant favour to the faithful inhabitants of his Church, prosecuted even in old age with comly grace, and fruitfulness.*



GOOD, a gracious act it is,  
To praise the Lord, to celebrate his bliss:  
Thy name, O Highest, to renown,  
With hymns, which earth with heav'ns high honour crown,  
Thy bounteous grace, let springing day;  
Let silent night, thy faithful truth display.  
Let ten-string'd lute, with viole sweet,  
Melodious harp in sacred comfort meet.  
Since joy to me thy work dooth bring,  
Thy works, great Lord, my thankful joy shal sing.  
O LORD, thy works how glorious great;  
How deep thy thoughts, thoughts shal to defeat?  
The floting brain of brutish man,  
Not once observes, not once it fidom can;  
That when as grafs the wicked growe;  
When sinners proud, doo sprout, doo bud, and blowe;  
In flourishing state they shal be mowne;  
And all for ay to find destruction throwne.  
While thou, O Lord, most high, most iust,  
Ay happy livest, whole worlds sole endles trust.  
FOR lo, thyn impious foes, O Lord,  
Thyn impious foes, of heav'ns and earth abhord,  
From earth and heav'ns lo chased away,  
In darknes dire their damned heads shal lay.  
My strength but thou, like stateli horn  
Of Unicorn stout, with dread and beauti born,  
Wilt long advance: Oil fresh rensed  
On me shal stream with gladnes sweet imbued.  
And ey shal see, ioid ear shal hear,  
Chance wicked foes, what gilty harts did fear.  
THE iust mene while, as fenced palm,  
Shal flourish fair, (no storms shal him uncalm:)  
As cedar tall, mount Libanus praise,  
His lofti top toward heav'ns high vail shal raise.  
Men planted midst Gods sacred p'ace,  
In sacred courts shal spring: yea through his grace,  
In age extreme stil fruit shal give;  
Stil iueful, still with greeni boughs shal live.  
To shew that God, my strength, and light,  
Ay iust persists, ay pure from all unright.

*The Author of this Psalm, living in time of ungodly tyranni, under which himself did also greatly suffer, presenteth the state of the Lord unto the men of Aimsight; God; whom he enticeth on to be an Avenger against those Tyrants, who oppressing Gods people, atheistically scorned his future iudgements, the verities of which he establisheth by invincible argument. Then he comforteth the better sort, by assuring them that this chastisement should turn finally to their good; and iudgement should once again return to true iustice: and encourageth them to make a stand of defence against the wicked: who in wrong doing, and oppression might exerce their onne power, but could not derive such authority from God: unto whose gracious protection he in fine betakes himself; with assurance of his owne safety, and of his enemies destruction. This Psalm is coniectured to have been made by David, at what time he was persecuted by King Saul and his Courtiers: and then, seemeth most fitly to fall into the time, when after that most cruel massacre of Gods Priests, their wives, children, servants, and vassals, in hate of David, he began to think of standing upon his owne defence (being assisted by God for success in the Kingdom,) yet without any purpose of attempt against Saul, in his person, peace, authority, or dignity.*

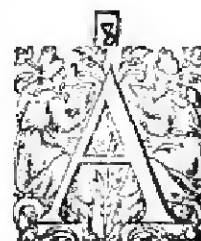


VENGER great; who mans presumptuous sin,  
Earth righteous iudge, with plagues to chastize doost not sin:  
At length shine out, O spring of purest light;  
Rize up; pay home the proud in worlds apparent sight.  
How long, great Lord, how long shal godlesse sect,  
Shal wicked erue triumph, who heav'nli laws neglect?  
Shal tyrants fierce, impunely some their shames;  
And grievous wrongs contrive; then vant their hateful names?  
THY servants, Lord, with iron teeth they grynd;  
Th'electd race oppress: no plea to barbarous mynd,  
Nor widows eys, nor orphans palms can make,  
Nor humbled strangers knees, their murdering rage to slake:  
That doon, thus say; Can this to God be told?  
Or Jacobs Lord wil hee from heav'n our facts behold?  
O blynded soules! gainst God ye cloze your eys:  
Look up: why natures light doo brutish mynds despize?  
CAN soverain cause, whence all perfections flowe,  
Himself not knowe; on man yet knoweing powers bestowe?  
Who plants the ear; shall hee unhearing bee?  
Who ey with sight endues; himself (ye fools) nor see?  
Round world who rules; who nations all dooth reyn;  
To check, to scourge leud lifes, may careles hee remain?  
Yea God dooth see; th'eternal light dooth knowe:  
Yet knoweth in hart of man how vain conceits doo growe.

**O**BLEST that man, whom thou doost Lord correct;  
 And by correcting teach toward fiered laws respect.  
 Midst days of evil in rest he safe abides;  
 For wicked wretch deid pit while vengeance due provides.  
 For sure our Lord his folk wil not forsake:  
 Wil not peculiar flock t' abandon ere betake.  
 For iudgement shall to iustice pure return:  
 And draw all upright harts, which now for iustice moorn.

AH who for mee dare gainst malfactors rise;  
 What couragetake my part? If thou thy gracious eys,  
 If succoring hand, deer Lord, didst not extend;  
 My life toward death, my soule toward silent place did bend.  
 But when I cry'd; My foot, ah Lord, doorth shake:  
 Thy pitying grace did mee to fild protection take.  
 In swarms of cares, midst sad perplexed thought,  
 Yet comforts thyn delight in troubled soule have wrought.  
 MAY violent throne, from thee, Lord, powers derive,  
 That suits for laws ordein, and griefs for ease contrive?  
 By troops they range, the righteous soule to kill:  
 Yea iudgement seats abuse, ungilti blood to spill.  
 But God my towér, my high reitreat hath been;  
 My Lord, my rock assured in worlds fair vew was seen.  
 He hee their wrongs, their spite thal them restore:  
 Yea God our Lord their pride hew down for evermore.

Avenger

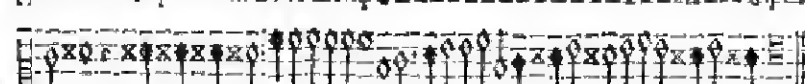
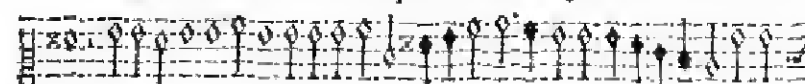
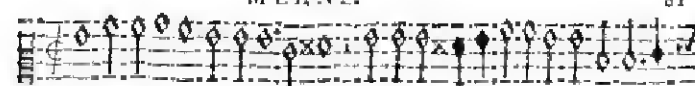
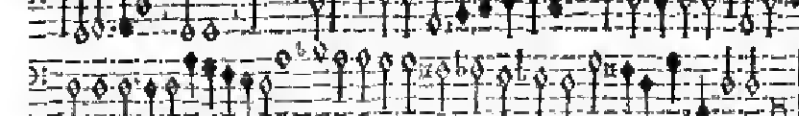
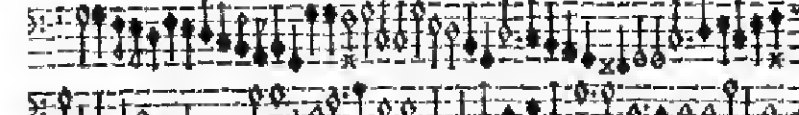
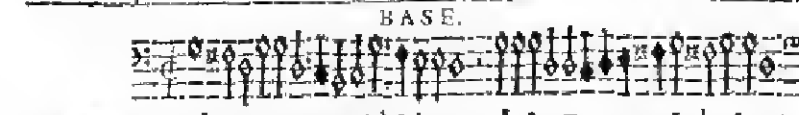
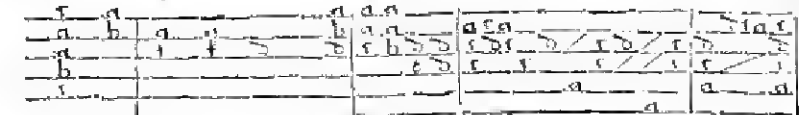
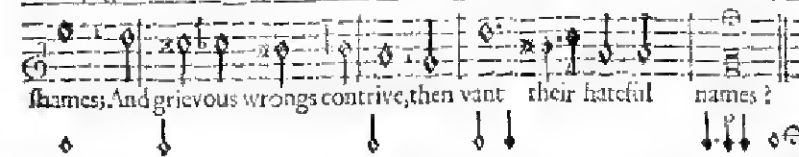
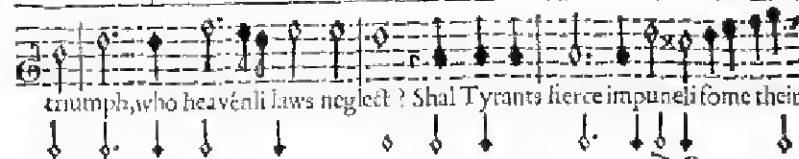


Venger great, who mans presumptuous sin,

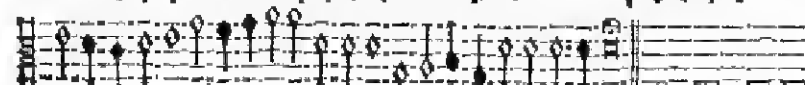
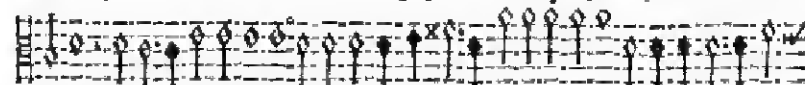
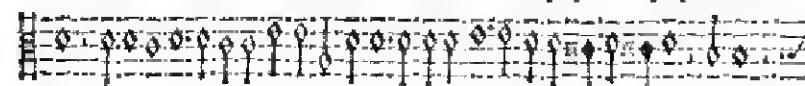
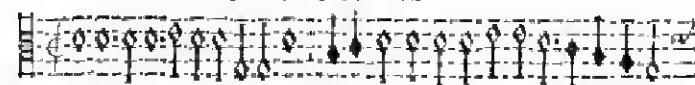
Earth's righteous indge, with plagues to chastize doost not lin; Ar

length shine out, o spring of pu-rest light; Rise

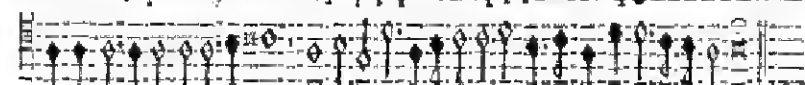
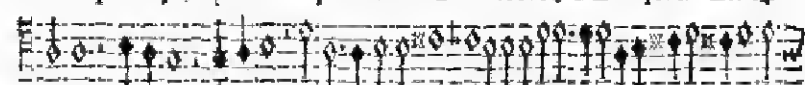
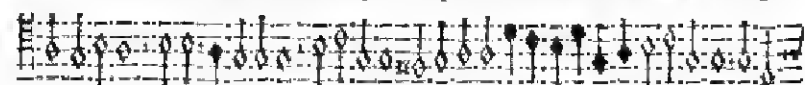
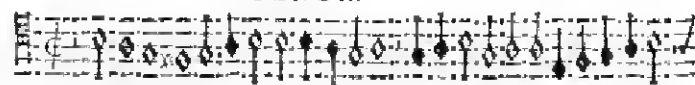
up; pay home the proud, in worlds apparant sight. How long,



## COUNTE RTENOR.



## TENOR.



## PSALM 100.

*An Invitation to all Nations, to present themselves cheerfully in the Courts of God, with exclaiming thanks and praises, for his constant goodness and mercy toward mankind, whom he hath made and framed peculiarly to be his.*

**W**ITH raised voice, and cheerful grace,  
 Approach, ye Nations all, our king:  
 On bended knees present his face  
 With hymn of bliss, which Angels sing.  
 For knowe, Hee formed vs, (God, not wee,)
 His flock, his folk, yea sons to bee.

**O** THANKFUL enter then his gates,  
 His courts high praises make exclaim:  
 Resound his acts, and glorious state,  
 And prostrate blefs his sacred name.  
 Whose goodness, great; and favour, sure;  
 Whose truth, like heavens unchang'd dooth dure.

M 2

DAVIDS

DAVID now unto God, touching the self-governing of Himself, his Court, and Kingdom: made it seeme a little before his actual coming to the Crown.

**Q**UOD Iudgements, Lord, to thee I'll sing;  
Where Iustice Merce shall embrace.  
Such thoughts that righteous use make spring,  
Toward mee gainst pleas'd to bend thy face.

MY house an upright hart shall guide;  
Which vice shall check, which goodnes grace.  
No pleasing sin shall trau' aside

Those eyes, which thee before them place.  
WHO thee forsake, from mee I'll shake;  
Their works and them I'll ay detest.

Nor perverse imp' there root shall take,  
Where evil all shall be suppress.

THAT thy deceit, the slanderous tong,  
Which iust men heedles may beguile;  
That secret seed of neighbours wrong,  
Severe reproof shall smite exile.

THOSE haughty looks of swelling mynd,  
Which Thee neglect, and equals scorn;  
That self-love, hatred myn shall fynd,  
I'll soon put down their lofty horn.

WHAT woorthie person through the Land  
Myn ey can view, what faithfull wight:  
He graced in my Court shall stand;  
His upright service my delight.

BUT false, dissembling, flatter'ing mates,  
With lying tricks that plot their owne;  
No harbour get within my gates;  
Their tricks and They shall out be throwne.

MY kingdom then I will begin  
From foul corruptions cleane to pare:  
To hute the wicked to their gin,  
Shall be my daily earli'st care.

SO shall Gods Citie brightly shine;  
So shall his people flourish ay;  
When damned cruels exiled pine,  
And lawles folk are swept away.

King

KING DAVID with great thankfulness, and high joy of spirit, celebrateth here the exceeding graciou'snes of God toward himself in particular, the race of Israel in especial; and in general toward all men who fear him and keep his covenant. Where at large he expresseth the goodness of our heauens Father. full of compassion and mercy; prone to reclaim and forgive manykind offending; and contrariwise slowe in punishing. In fine he exulteth the happy Angels of God, with all his loyal hosts and creatures, in blessing their great King, who hath placed his throne in the heauens, embracing them all with his supreme dominion. And himself lastly combineth with them in praising God.

**P**URE light of soule, thou high-bred mynd,  
Deriv'd from God, and God to praise assignd;  
Adore thy Lord, his beauties bless;  
And glorious acts in praisefull hymns express.

Bless still my soule with all thy powers,  
That sacred name whence blis so richly thours.  
No tract of time e'ie eface,

From thankful hart sweet view of bounteous grace.  
O F G R A C E, which all thy sins remits;

And all thy griefs, sins pay, with cures betits:  
Thy life from grave which dooth redeem;  
Redeemd dooth round with deer compassions steem:

With healthiest food thy mouth which fills;  
That egle-like youths strength through age distills.

HE supreme iudge, whence iustice springs,  
To wrongd on earth from heauen iust indgement brings.  
He ways diuine to Moses showane,

By Moses made to Israels ofspring knowne.  
Same Israels race with ioy hath seen

Those Acts, to foes which terrour dire have been.  
T H' algracious Lord with pittie is fraught;

(How slowe to wrath, how soon to merce wrought?)  
Nor strive, nor chide wil alwaies hee;

Ne let his ire, though iust, unending bee.  
Not like our faults, his strokes were found:

Sin wrath provok'd; grace merce made abound.  
F O R look how high earth heauen transcends;

How far from East to West huge space extends:  
So great his grace toward seruants prooves;

So far our sins deer Lord from soules remooves.  
As father tendreth feeble son:

With sonsh fear like kyndnes his is won.

M3

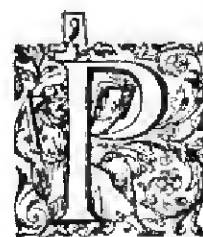
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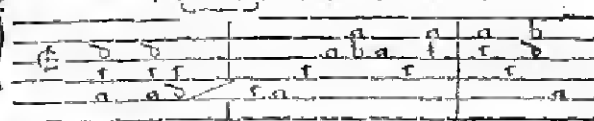
FOR well he knoweth our brittle state:  
 Remembring whom of clay he did create.  
 As earth-sprung grafs, as flour of field;  
 So flouing man; to earth whose days must yield:  
 When wynd sweeps o're, fair flour is gone;  
 The place erst brave, inglorious stands alone.  
 BUT ay benign, still God the same,  
 Toward them perills, who fear, who love his name:  
 Yea righteous trueth, to fathers sworn,  
 With race observes of childrens children born:  
 Sole that his covenant they attend;  
 And loial harts toward sacred mandates bend.

THE Lord in heav'n his throne hath plac'd;  
 With kingli rule, heav'ns, earth, and seas, embrac'd.  
 Ye Angels then, heav'ns happi guests,  
 Excelling strengths, obsequious to his befts;  
 Ay blefs the Lord, adore our King;  
 Whose woord ye serve, whose will to men ye bring.  
 YEA all his hosts, through world arrang'd,  
 Industrious troops, servants of faith unchanged,  
 Blefs ay his name; whose glorious will,  
 Your sever'd ways, united woorks, fulfill.  
 In sum his creatures great and small,  
 Where ever dispers'd throughout his empire all;  
 Blefs, blefs our Lord: blefs thankfull mynd,  
 Thy blessed Lord, whom thou so good doost fynd.

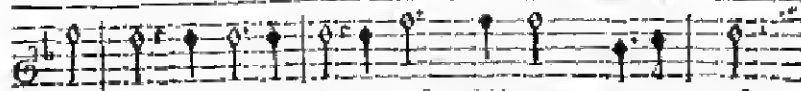
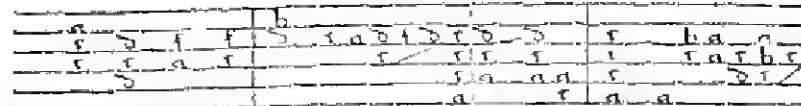
*A Psalm*



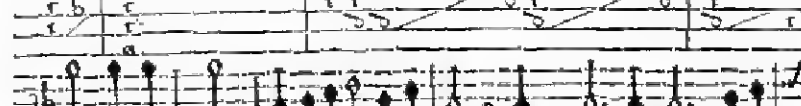
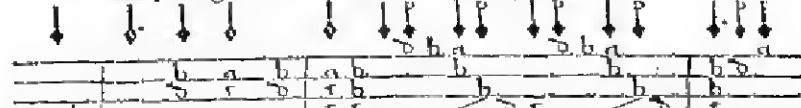
Urelight of soule, thou high-bred mynd, De-



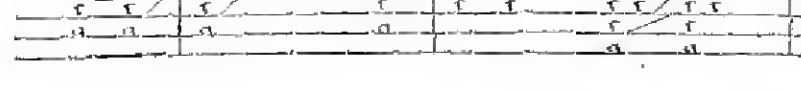
riv'd from God, and God to praise assign'd; Adore thy Lord, his beau-



ties blefs; And glorious acts in praise-ful hymns ex-press.



Blefs still my soule with all thy powers, That sacred name whence  
 No tract of time o' ere ef-face, From thankful hart sweet



bliss so rich- ly shours.  
vieu of boun- teous grace.

BASE.

MEANE.

COVNTERTENOR.

TENOR.

The musical score is written for a lute, indicated by the 'LUTE.' heading. It consists of six systems, each with a single staff. The notation includes both standard musical notes (treble clef) and lute tablature (letters a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z, and numbers 1-9). The score is written in a historical style, likely from a 16th or 17th-century manuscript. The first system has a key signature of one flat (B-flat). The second system has a key signature of two flats (B-flat and E-flat). The third system has a key signature of three flats (B-flat, E-flat, and A-flat). The fourth system has a key signature of four flats (B-flat, E-flat, A-flat, and D-flat). The fifth system has a key signature of five flats (B-flat, E-flat, A-flat, D-flat, and G-flat). The sixth system has a key signature of six flats (B-flat, E-flat, A-flat, D-flat, G-flat, and C-flat). The score is written in a historical style, likely from a 16th or 17th-century manuscript.

*A Psalm of Bliss and Glory, presented unto God, as well in contemplation of his glorious estate, as also of the round world, and all the furniture and gifts thereof, being created, governed, and constantly preserved, by the magnificent power, wisdom, and goodness of God. A psalm is annexed, to consume utterly the wicked and sweep them out of the world, being the cause of all the dishonour and calamities thereof.*

**M**agnanimous, mighty, glorious Lord; my soule shall sing thy praise: Whose Greatnes greatest heavens surmounts; whose Beauties thee Thee, King, imperial Glories crown; thee Majesties dread attire: (rays. Magnificence thyn whole world rehls; high Bliss transcends desire.

Great Lord, my God; eternal Life; Perfection; purest Light; Unbounded Goodnes; rob&st thy self with beams of glorious light. CREATOR high, first cause of all: Hee beeing to all things gave: Hee Heavens like curtains fair dispreds, with stars bespangled brave: Grand Lights as lamps illuster all. Those lighter Waters, see, As chambers how midst air he rears: thick Clouds his chariots bee: On wings of Wynds he swiftly walks: Oft wynds as Angels makes; And service due to flying flames of high-bred Fire betakes. THE Earth midst air hath rarely hangd; yet hangd by rule so sure, As never to moove, while light in sun, while stars in skys endure. It first with cristall robe had hel&d: all Sea, no land was seen; Deep fouds surrounding highest mounts: no seat for man had been. But strait at thy rebuke they fly; them thundring voice dooth chase, Up hill, down vale, by shortest course, to their commanded place: Vast deep their foming streams receives. Here bounds their surges fynd, Proud waves to break; here laws from thee their roring rage to bynd. THUS land from sea ay free remains. Then Springs to land dooth send, Tween hills which run; fair vales enrich; increas&d to seas descend. Hence moisture sweet draw flouri medes: hence drink mayld cattle take: Here beasts of field doo quench their thirst; wyld ass dry heat asslake. By these wingd birds, sweet gifts of air, on native arbours mount, And pleasing notes mongst green leafs in cooling shade recount. THE mountains from his raised lots with sweet concocted Rain He watreth so, that rich in fruits all parts of earth remain. Pure founes drops: strait pregnant earth in various robe arrayd, Sees Grass for beasts, sees Herbs for man, as tribute duely paid. Man thus sustaind, assist&d thus; by art deriv&d from high, By gift of thyn, the earths rich womb r' improove dooth soon apply. Here Corn, here Vines, there Olives plants; with bread his hart to cheer, With wine his drooping spirits to glad; with oil his face to cleer.

THE Trees of God like blessing draw: the Cedars, which his hand,  
 Not care of man, on *Zibon* plants; there ages long doo stand.  
 Here Birds their curious nests doo build; the Storks midst lofty boughs  
 Of stately Fir with parted love themselves half strangers house.  
 Nought useles stands; to Mountains steep, the Shamons make retreat;  
 The craggi Rocks, weak Counties shield; sick Woods, give Deer receipt.  
 L O O K up effsoens; see changing Moon made changing seasons to shew:  
 The Sun his certain race dooth run; his nightli settings knowe.  
 Strait darknes black bids light withdraw: withdrawn, the forest mooves:  
 Wyld beasts in woods that lurk, creep forth; seek food what each behooves.  
 Yong Lions rage and roar for prey; from God their meat require:  
 And fed, at suns return to dens their cooching limbs retire.  
 Then forth goeth Man, their Lord by thee: hee at his daily toil,  
 Deserving so, til evening bides; and earth in earth dooth moil.  
 O LORD, how manifold are thy works? high wisdom all did frame:  
 Thy goods, which earth, which sea doo store, no tong, no thought can name.  
 The Sea, a place of vast extent, where cralling things abound;  
 Where swimming beafts both great and small past number all are found:  
 Here walk the Ships; which worlds whole wealth disperd by trade unite:  
 Stands wondring Whale, there made to play; himself more wondrous sight.  
 THE SE creatures all thy care attend, meet food in season to have.  
 Thow scatt'ring, they it spars'd colect; larg'd hand, gives all they craue.  
 If gracious face thou once avert; they troubled all doo moorn:  
 Their spirit withdraw; they breath gasp out, and to their dust return.  
 If spirit of life thy grace send forth, which world with being endues;  
 Thow recreatst his wasted store; so face of earth renues.  
 BE then, o glory be to God: Thow prais'd from thankful voice,  
 Receive due tribute, gracious Lord: So in thy works reioice.  
 Repair at length worlds great defects; o thow whose ires consume:  
 Whose stern aspect shakes trembling earth; whose touch makes mountains fume.  
 I whilst my life, while being dooth last, shal still thy praises sing:  
 Sweet ioy shal thoughts of thee imbue; o thow my blissful King.  
 Let sinners foul, who earth defile, defild have made abhord;  
 Consumed from earth pay vengeance due. Soule myn, praise thow the Lord.  
*Alleluia.*

*A Celebration of the gracious providence of God, and of his merit toward mankind in relieving them who in an extreme distress wholly cast themselves upon him in prayer. Which is particularized in the examples of the Israelites in thre times, (being times of exile and great calamities) whereof, some in their return, left their way in wild deserts; other in not following the advice of God, became prisoners or chains and dangers; and third sort by their wicked and lawless life, fell into the usual punishments of grievous diseases: And a fourth, endured sore tempests at sea. All whom having had merciefully delivered by God, he exhorted to be therefore grateful, and in solemn assemblies of Gods people before the sanctuary to profess their thankfulness. An advice followed by the Jews even at this day in these four cases. Lastly he sheweth that the calamities which fall generally upon Nations, be by barrennes of the earth; by oppression of Tyrants; by conuulge growne upon a land in their Nobles and Government; (whence much mischief ensueth) or by any other evil or sorrow whatsoever; are all brought upon them by their sin and that odious unthankfulness to God: who yet even in publick miseries preserveth and prospereth his humble servants: and when Nations apply themselves faithfully to his service, poureth upon them all blessings opposite to those former punishments. Which things wise men will consider and make use of; especially so as to knowe and acknowledge the Creatours goodness.*

**Y**E woorthi mynds, in whom Gods gifts excell;  
 Whose persons walk on earth, high thoughts in heavens doo dwell;  
 Renown our Lord, ring forth his glorious name;  
 Whose goodness no time fails, sweet mercies still the same.  
 O B L A Z E his acts, ye now at rest that stand,  
 From hostile power redeemd, redeemd from strangers land:  
 Ye late disperd, now gathered by his grace;  
 From East, from West, from North, yea from great Oceans place.  
 In deserts wyld, through uncouth invious ways,  
 All tired, all forlorn, they wandred nights and days.  
 With fainting spirits, through thirst and hunger pin'd;  
 And no relief, no steps toward cultiv'd place could fynd.  
 IN need extreme when lo to God they cry:  
 He gracious hears their mone; and help from heaven makes fly.  
 So strength renues; so straying feet directs  
 To peopled wals; and safe from perils all protects.  
 O thankful then to God his grace confess:  
 His meruitous woork to men with ioyous tongs express.  
 Who thirsting soule with waters sweet refreshd;  
 The empty fild; and pace toward longed home addressd.

**I**N darknes sad, in shade of grisly death,  
 With iron and anguill bound, who sighd their servile breath;  
 (Il-rul'd myndes, that this and more deserv'd,  
 That Higheſts woord deſpyſd, from Gods adviſe that ſwarv'd :)  
 When hart-burſt clean, they grovelling rold in pain;  
 Ne hope of better ſaw, nor place for worſe remain :

IN need extreme to God their ſuit they bent;  
 Who pitying rueful plight, from heav'n ſweet comfort ſent.

He darknes dire, grim ſhade of death diſpels;  
 He cords from hands, from ſeet he fetters burſt repels.

O thankful then to God his grace confeſs:  
 His wondrous aſt to men with ioious tonges expreſs.  
 Who brazen gates made all to fragments ſce:  
 Brake bars of iron, ſtrong Lord, and priſoners diſt enſree.

**U**NGOVERND fools, transported by their luſt  
 From vertuous ways to vice; when God ſeverely juſt,  
 Their wicked joys afflicts, ſuch ſhones ſends,

Their ſoule abhorring meat, at deaths pale door attends :

IN hour extreme to God then lo they cry;  
 Who gracious hears their grones, and caſe from heav'n bids hy.

Down cometh his woord, the peſſiling ſoule to ſave;  
 And haſting life retraſts from neer approached grave.

O thankful then to God his grace confeſs:  
 His mercies great to men with ioious tonges expreſs.  
 And clend in hart, juſt ſacrifice of praiſe  
 Let grateful hands yield vp; renoum him all your days.

**T**O Seas in ſhips, who (Arts chief woork) deſcend,  
 Adventrous harts, by trade penurious ſtate to mend;  
 Or ſpacious lakes who paſs; what wondrous ſight,  
 Strange woorks of God in deep, their ſtaring looks affright ?

Lo ſtraight his woord tempeſtuous wynd dooth rear;  
 And rougheſt frowns on ſeas late ſmiling face appear :

Anon toward heav'ns on back of arch'd wave  
 They mount; diſmounr in triſe toward hels unloveli cave.  
 As drunk they reel; then melting harts gin fall;  
 Nought toil, nought careful coorſe of Maſters ſkil avail.

IN

**I**N caſe extreme when lo to God they cry :  
 Who gracious hears griev'd voice, and help from heav'n bids hy.  
 Strait wynds reſole; ſmooth hieu calmd ſeas regain :  
 Harts joy; woorks cheer; til laſe they long longd hav'n attain.  
 Then thankful o to God his grace confeſs:  
 His mervails great to men with ioious tonges expreſs.  
 And let Gods Church, let faithful people hear  
 Vowd praiſe: in ſenat grave his mercies rare endeer.

**H**E E bubling ſprings chokes up with thirſti ſand :  
 Yea rivers rich, accurſd, dry deſert makes to ſtand.  
 And fertile ſoil, in plague of owners ſin,  
 To ſaltnes damns; whence fruit nor ſkil nor ſoil can win.  
**A** G A I N his grace dry deſert ſtores with pools :  
 Sends ſprings, and bare burnt earth with fruitful moiſture cools.  
 There hungry ſoules their citi ſets to place :  
 Who ſowe their grains; plant vines; years ſweet return embrace.  
 Abounding food then bleſt with reſtful peace;  
 To numbers huge themſelves, their ſlocks and heards encreaſe.

**B**U T harts puſt up, ſoon ſpurning heav'nli law,  
 (Ah fools,) in chains of ſin enchained tortures draw.  
 Oppreſſion foul, ſad days, unthriving care;  
 Their ioyles myndes abaſe; their branching numbers bare.  
 He yld contempt on woorthles Nobles pours;  
 And wayles waſts makes walk, chaſed our from lordli tow'ers.  
 Yet godli poor, raizd up from preſſing need,  
 As tree makes branch, as flock his branched race to breed.  
**T** H E S E things the juſt with reverend joy ſhal ſee:  
 And wicked myndes and mouths appald and ſtopt ſhal bee.  
 Who then is wiſe, theſe ſights to hart to lay?  
 Gods goodnes they ſhal learn; Gods praiſes they diſplay.

The

## PSALM XC.

*The Prophet DAVID foretelleth the everlasting Kingdom and Priesthood of Christ: who after his Ascension, sitting at the Right hand of God, should send out his power from Zion and Ierusalem, to reduce the world unto him. With spiritual warfare should take so wonderful effect, that not only at the very beginning infinite multitudes should adjoin themselves to the Church: but in short time all the Empire of Rome itself, (then Head of many Nations,) with other great Kingdoms, should be conquered and subdued unto the obedience of Christ and his law. The proof whereof to the later ages did manifestly appear.*



HE Lord said to my Lord; *Thou at my right-hand sit;  
While foes their necks to thy feet as foot-stool make submiss.*  
From Zion, seat of Grace, the Lord thy scepters might  
Through world shall send: midst all thy foes bear rule thou Prince of  
What day thy warlike ranks that high exploit begin; (light.  
The people press, with cheerful strife, to serve thee shall com in.  
Anon, as prime of morn with silv'ry perls of dew  
Alspreads the world; like troops thy youth in sacred house shall shew.  
THE Lord, who will not change, hath sworn far Prince to thee;  
A Priest thou art, Melchisedek like, and ay that Priest shalt bee.  
This Prince, who on thy right hand, great King of heaven, thus shines;  
Each earthli King in ire shall crull, that gainst his rule repines.  
He Hethen with sword shall iudge; fields, streets with corps that strow;  
Imperial Head whom Nations serve, as subject to his law.  
As lightning, swift shall run; in way of torrent drink:  
Thus glorious head triumphant raize; while daunted foes doo shrink.

## PSALM XC.

*The Psalmist here sings the praises of God, both for his glorious works, and for his gracious acts toward the Israelites, in mercifully conducting them from the servitude of Egypt, to the happy land of Canaan; and therein chiefly for establishing to them everlasting good by sacred Law and Covenant. In observance whereof true wisdom consisteth.*

## A L L E L U I A.



Y hart dooth heav'nli heat enflame,  
To sound high praise to glorious name:  
Thal glorious Lord, midst righteous press,  
In sacred senate shall I bleſs.  
Great are Gods woorks; and bleſs their sight  
Whose mynds in knowlege high delight:  
His gracious hand all good hath formd,  
All beautous, all with grace adorn'd.  
Over all Gods Justice glorious raigns:  
Which righteous ay, unsaid remains.  
HIS acts which wondring Fathers ſaw,  
So live, enroll, as guiding law;  
That ages all with joy recount  
Those graces, thoughts which all surmount.  
Hee gracious Lord, with merci fraught,  
His race elect, from thraldom brought,  
In desert bare, in hungers raigh,  
With food celestial did sustain.  
Hee, who his covenant still remynds,  
Where righteous fear, true faith he ſynds;  
To Israel deer his power expreſs,  
Which them of Hethens land poſſeſs.  
THUS all his woorks are truth and right;  
Prints of his hand, sparks of his light:  
His sacred precepts faithful all;  
And dying man to life recall:  
Unchanging rule; unerring guid:  
So Lord and Law ſtil ſinne abide.  
For when he firſt redemption ſent,  
And ſet late thrald at freedom went:  
He law, he ſeag with them ordaind,  
Eternal bothe from heaven proclaimd.  
That man ſhould awful thereto frame:  
Sith holi' and dreadful lives his name,

PRIME entrance unto wisdom true,  
 Gods greatnes is to fear. O you,  
 Sole you right understandings bleſs,  
 Who tremble his mandates to transgreſs.  
 ¶ Adore him then; whose praises pure,  
 As ſun, illuſtrous ay endure:  
 ¶

*A mixed*

## PSALM 112.

*A mixed deſcription, of the vertuous, as alſo of the proſperous life of a good man:  
 being an hart-grief to the wicked; whoſe deſires all periſh.*

ALLELUIA.

**O** HAPPY man; with humbleſt fears,  
 And pureſt loves toward God who bends:  
 With ſweet delight Gods law he hears;  
 And heard, through actions all extends.

O HAPPY man! thy ioyes are true:  
 Thy houſe with plenteous wealth abounds:  
 Thy iuſtice yields, and reaps, hir due;  
 Hir fruit to thee ſtil bleſt redounds.  
 HIS offspring, noble in their race,  
 By nobleſt vertues ſo endure:  
 Long hold on earth great pow'ful place:  
 And world of bleſſings round aſure.

YEA evn in time of darkeſt wo,  
 To him dooth cheeriſull light ariſe:  
 To righteous man; who no mans fo,  
 Stil merciful, ſtil merci tryes.

HEE helpful, bounteous, lends, and gives;  
 Reward from Gods ſole grace expects:  
 In choiſeſt thoughts ſtil bleſſed lives;  
 Which prudence rightly ſtil directs.

THEREFORE he ſtable ay ſhal ſtand,  
 Nor ſtorm, nor engin, throwe him down.  
 Yea gracious woorks of vertuous hand,  
 With fame immortal ſhal him croun.

HIS ſetled mynd on God relys;  
 No troublous nyes can him aſright:  
 Firm ſtands his hart, and fears deſys;  
 Which on his enemies pates ſhal light.

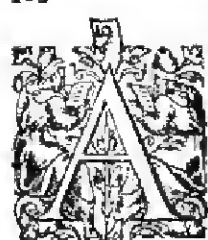
THUS ſpends the juſt, thus ends his houts:  
 Diſperſing hand the needi feeds:  
 Down glorious bleſſing on him hours:  
 Reaps endles prize of ended deeds.

THE wicked this ſhal ſee, and vex;  
 Shal grynd their teeth, and pine to nought:  
 Sad tears ſhal duely them perplex;  
 Their deer deſires to nothing brought.

O 2

*This*





Lelu-la, ij. ij. ij.  
 O happy man; with humblest fears, And pu- rest  
 loves toward God who bends: With sweet de- light Gods law he

hears; And heard through actions all ex- tends.  
 O happy man; thy joys are true; Thy house with plenteous wealth  
 abounds: Thy justice yields, and reaps his due; His fruit to  
 thee all blest re- bounds.

2. TREBLE.



CONVERTER.



TENOR.



## BASE.



Allegro.

Handwritten musical score for page 104, featuring a single system of music with a treble clef and a key signature of one flat. The score is written in a cursive style with many slurs and ornaments. Above the staff, there are several vertical lines with downward-pointing arrows, indicating fingerings or breath marks. The music is divided into measures by vertical bar lines.

Handwritten musical score for page 105, featuring a single system of music with a treble clef and a key signature of one flat. The score is written in a cursive style with many slurs and ornaments. Above the staff, there are several vertical lines with downward-pointing arrows, indicating fingerings or breath marks. The music is divided into measures by vertical bar lines.

P

Thi

*This Psalm is with great reason conuinc'd to have been made by King David, and at his first coming to the possession of the kingdom of Iuda, it conuinceth first his inward great thankfulness to God for deliverance by diuine hand from so many strong attempts against him: admonishing no assurance to be like unto trust in God. Secondly it reciteth the verse which the People had taken up to magnify God with, for their victorie as it were achieved in advancing David above his enemies. And lastly it setteth forth the duties of a truly noble and religious King, in the example of this King David, who besides his private thankfulness, maketh here a solemn entrie into the Courts of God, where prostrate himself publicly in thanks and prayer to the Almighty: which done, he is blest of the Priests of God, and receiveth as being sent to them from God to be their Governour. In fine, legal sacrifices are slain and offered up, with sound of triumphing praises to the eternal Lord and King. In the person of King David, his Son our Saviour is here personated: who being refused by the Archbuilders, the Prelates and Potentates of his time, yet became by Gods grace the head stone of the corner, whereupon the spiritual Church is builded, and wherein the Iues and Gentiles were united: being receiv'd of the true Israel, as sent unto them from God.*

**S**ING, O, sound out Gods woorthi praise,  
Who goodnes pure, full grace displays.  
Let Israels race agrize the same:  
And thankful now renoum his name.  
Great *Astrons* honfe, thou blest to blefs,  
Same goodnes, same sweet grace confels.  
Yea, all who fear our glorious King,  
His rich, his endles merci sing,  
IN streit distress the Lord I fought;  
Who gracious, fair enlargement brought.  
That lth my God dooth mee assist,  
Sith aiders myn his aid hath blist:  
Nor fear I man, doo man his woorth;  
Nor feare on fo, with rancour burst.  
Much better O in God to trust,  
Then ground on man, whose ground is dust:  
On God yea better to rely,  
Then Princes; lo, euen Princes dy.  
MEE nations all encloz'd, as toyle;  
But Gods great help all put to foyle:  
As circle, they did mee surround;  
But Gods great help bare all to ground.  
Yea euen as cloud of Bees they swarm'd,  
With ireful stings against me armd:

As

As crackling fire of thorns soon spent,  
By Gods great help to smoke they went.  
THOU fore at once, my fo, halt thrust;  
My wrongful fo: but God, God iust,  
With succoring hand me thaid from fall,  
Thy plots, thyn hopes defeated all.  
He, hee my strength, my verse of praise;  
Sole health, sole ioy for ending days.

HARK: voice of ioy, triumphing sound,  
Hills righteous tents, with lifeti croud:  
Sing, God, our God, this fight hath wrought;  
Whose right-hand valiant acts hath sought:  
Advanced stands that powrful hand;  
And powers terrene makes all disband.

IT'S true, God mee did fore correct:  
Yet still from death my soule protect.  
Then live I shall; (where's death thy sting?)  
O God, thy woorks, thy praise to sing.

NOW toward th' Eternals glorious place,  
With reverence bend we ioyful pace.  
Ye sacred Priests, to heavens great King,  
Who vows, who prayers, sweet praises sing;  
Uncloze your gates: give praise access,  
At gates which praises all possess.  
Hence crue profane: Gods gates are pure;  
Sole righteous mynds, cleane thoughts endure.  
O KING of Kings, who ear didst bend  
To iust requests; and lifeti send:  
Lo prostrate here thy servant true,  
Yields thanks, brings praise, great Lord thy due.  
What stone th' Archbuilders did reiect;  
Their folowers scorn; the world neglect;  
Same stone now angles fronted head,  
Thy peoples strength and rest hath bred.  
O GRACIOUS Lord, thyn act it is;  
Great act of merci, act of blis:  
Our ravisht thoughts, our wondring eys,  
Thy woork makes mortal woorks despise.

P. 2.

This

- 11 This day thy grace hath made us see:  
 12 Which ay to joy shal sacred bee.  
 13 Then still, great King, thy goodnes raiga:  
 14 Stil safeti, stil this ioy maintain.

*O blessed thou, whom God hath sent;  
 And here doo'st King in grace present.  
 We Priests of God, Gods merci feat  
 Who ay stand, ay God entreat*

*Appear'd his people deer to blest;  
 Wee blest you: Long Gods blis possess.  
 Hec th onli God, this light hath rais'd,  
 This ioying light: He sole be prais'd.  
 To altars horns beasts selfe bynd:*

*Let sacred blood seal faithful mynd.*

15 **THO**U art my God; He blest thy name:  
 Our Lord; to heav'ns wee'll raize thy fame.  
 Sing then, sound our Gods glorious praise:  
 Who goodnes pure, stil grace displays.

*This*

This Psalm, conceived to be Davids, and after a long time of persecution under King Saul, for  
 that God had declared David for his successor, is a treasure of many excellent parts of de-  
 votion: many choice things for instruction: each Section being not incoherent within it self for  
 matter, though not in form of speech, by reason of tying the verse to an alphabetical order;  
 (wee also observe other Psalms, but in differing manner;) either in assistance of memory, or to make  
 the matter more remarkable. David then first teacheth here the ground of true blessed-  
 nes to consist in converting our hearts to God, by seeking to know him in his word, and by be-  
 coming to serve him in obeying his commandments: which infer an aversion from their contra-  
 ries, namely lying ways and sin. He sheweth (and often by his owne example) the excellency  
 and blessed effects of Gods Law and Word. Gods word is a light of heaven: it enlighteneth  
 the understanding: and bringeth life unto man; conducting him thereto, as a  
 lamp or star, through the pilgrimage of this cloudy world, wherein we are strangers. The Law  
 also of God comprized in this word, is a law everlasting; a law of perfect righteousness, con-  
 tinuing when all worldli perfections shall perish. Wonderful are the treasures of Wisdom, Veru,  
 and joy, wrapped up in this word and law of God, and which being unfolded, bring under-  
 standing to the simple: and are directions even for the young. They advance man in wisdom,  
 above the wit of his carnall, the science of the learned, the experience of the aged. In cases  
 doubtful, they are counselors; in dangers, they are hopes; in disgraces, countenancers; in afflicted  
 estate, comforters; in calm meditations, most pure delights and joys, far exceeding the joys of  
 wealth and worldli prosperiti. Lastly they place their solvers in so great repose of soule, that no  
 offense from the world can subvert or interrupt it. Contrariwise we seeing all the work  
 of Gods hands, who hath made the whole world and all parts thereof to serve him, even as  
 this day they continue; and seeing also our ways lay open to the sight of God: what can the proud  
 despisers of Gods Law expect, but the curse of divine vengeance pursuing them by evers  
 judgement to everlasting destruction, as dogs they be condemned from off Gods earth? For  
 although it be true that the mercies of God are great, yea and that the whole earth is replen-  
 ished with them; yet far is salvation from the obdurely wicked. The horror of whose ends  
 represented to prudent mynd, breedeth in them a fear of the judgements of God; and maketh  
 them more respectfully to have the vain inventions of godles persons, whose tries and falsehoods  
 are but deceivings of themselves; as also more carefully to consider their owne courses, and choo-  
 zing the way of truth, to make hast to serve God, refraining from every evil and unapproved  
 way which might to his divine Majesty be displeasing. But David now applying these  
 generals to his owne particular, discovereth an extraordinary firm and admirable desire,  
 toward God, his word, his law, and judgements: professing they were his studi, meditation,  
 delight, yea and matter of his speech: that he desired nothing so much, as to have his heart,  
 and ways so address'd toward God, as to know him, and keep his laws. Seven times a day,  
 did he praise God for his justice: His prayers to God for assisting grace and protection, were  
 earlier then the dawning of the tuisom day: his meditation on the word of God and heavenly  
 miseries, prevented the night watches: yea all the day long, his loving and longing thoughts,  
 ran wholly upon the law of God: And at midnight also, when other men were at their natural  
 rest, and slept, he wakening roze up to give thanks unto God in contemplation of his righteous  
 judgements. These were his trust, hope, comfort, and joy. Love of these bred an hatred in him  
 of all lying and false ways: a care to refrain from transgressing their ruler in any thing: a  
 loathing of the very company of ungodly persons: an endeavour to make his companions of them  
 who feared God and kept his precepts: a zeale that even consumed him with bitterness of grief,  
 to see his enemies not forget only and violate the law of God but with wicked desires; and the pride  
 of an high hand attempt utterly to displace it; which called on God himself to take his quarrel

in hand. Lastly this love of Gods word and law, caused him to speake boldly thereof before Kings. And though Princes traduced him in unprincipall manner; yet and persecuted him without a cause; though the pride of his enemies taught maliciously and wrongfully, to bereave and deprive him, of his goods, by robbing him; of his good name and reputation, by forging lies and dispersing reproaches against him; and lastly of life itself, by lying in ambushes to surprize him: yet his hart being held in awe by the word of God, he forbore to repay wrong with wrong, sin with sin: but in silent sorrow, even with streams of tears, bewailed their offences, and ensuing punishment. And for himself he confesseth this affliction was for his good, that God sent it him in very faithfulness, to reform his straying courses, which effect it had wrought: and that his delights in the law of God, and hope in his word, did both preserve and comfort him in all those troubles. This being Davids estate and disposition of soule, his prayers are sueable. He praiseth God, that looking upon him, and considering he was his, and a lover of his law, he would vouchsafe to teach him it, by enlightning his understanding, and by insuing him with good sense and iudgement: that he would give him a sound hart; and so enlarge and quicken it with heavenly joy and cheerfulness, as readily to run the way of Gods commandments: That having inclined him to the way of righteousness, he would disturn his eyes, from regarding vanity, his hart, from being caught with covetousnes: that he would deliver him from lying ways, and preserve him in such strength of verie, that no iniquity might get any dominion over him. And where it had pleased God, by private message, to canse David to be anointed King over Israel; and on that promise to rely, for which his proud enemies did divide and pursue him: he praiseth God to be myndful and confirms that word; that having how to answer the reproaching him with that trust, the same might redound upon his scornning adversaries. From whose oppression also he praiseth now at length to be delivered: that walking at liberty, he might freely apply and exercise the law of God: and good men might freely also ascribe themselves unto him. And for observance of the divine law for the time to come, he maketh herre a solemn vow unto God: whom he humbly withall praiseth to accept that and other free offerings of his mouth, vows, prayers, and praises, being all he could offer. Finally he concludes with the sum of his suit, the gift of understanding, and freedom from his enemies: that his life being continued, he might praise the goodness of God: who now being chased out by Saul, and wandering up and down like a sheep that had strayed, yet did not, he could forget Gods commandments, whose favour he again imploresth, to give end to that extremity. This Psalm (for the wordiness thus largely abridged) remaineth a cleer mirrour of the gods hart of David: which caused him to be a man after the hart of God, and so wear the honour of that incomparable title.

## ALEP II.

**BLESSED** they; who men upright in mynd and way,  
In Gods pure law delight, his sacred will obey.  
Yea blessed, who embrace his woord that witnes true:  
And God their soverain good with flaming harts pursue.  
Such men sure sin decline; in paths divine proceed:  
Them careful hold: which held, have high reward decreed.  
**THEN**, sith thou so strait thy belts to keep hast charged;  
My ways were so addrest, my feet so, Lord, enlarged,  
As free thy steps to trace: no blot that mee distain,  
No shame confound; on thee while fixt myn eys remain.  
Right hart thy praise shal sound, for law of iustice taught:  
Which leard, Ile keep: at length reduce me o to thought.

## BETH.

## BETH.

**WHERE WITH** may careless youth his falti paths amend?  
It heedful by thy woord he them to guid attend.  
Ah Lord, with hart entire I thee have truly sought:  
O let not straying soule with trains of vice be caught.  
Long I thy precious laws have treasured in my hart,  
To purge out sin: Blest Lord, shil teach that sacred art.  
**REMEMBER** Lord, my hps, and not unthankful tong,  
How free thy woord have taught, how glad thy praise have song:  
How deer delight I take in way from heav'n declared:  
Vain ioy breeds world of wealth, with these true ioy compared.  
With mizing mynd I view, and still thy law admire:  
Nor sight gives end to search; nor search to sweet desire.

## GIMEL.

**THIS** gift, this favour, Lord, on servant thyn bestowes;  
That live I may; and live, thy living grace to knowe,  
Yea sacred woord to keep. Then thou myn eys unsele;  
And wonders of thy law to groping mynd revele.  
I stranger come on earth; my seat with thee abides:  
O hide nor heavenly way which to thy presence guides.  
**DESIRE** my soule consumes, stil mizing on that path:  
Which pride derides; dead pride, devowd to firi wrath.  
But thou repell their scoons. Ah ze! to sacred law,  
From Princes seats did griev'd unprincipall censures draw.  
Yet still, I still thy woord in studious thoughts renew:  
Sole solace in my griefs, in doubts adviser true.

## DALETH.

**MY** humbled soule to dust, prostrate on earth, dooth cleve;  
Remynd thy woord; and up revived servant heve.  
My hart, my state, and ways, to thee I did unfold:  
Thou heard'st with grace: then still me precepts thyn, enroll  
In faithful brest, direct. Discloze thy beauteous way:  
And moorning soule recheerd thy mervails let display:  
**REMOOVE** by-paths offlys: thy truth hath been my choise;  
Thy law my mirrour. O, make cleer thy gracious voice:  
And foloer of thy words grant through that favour high,  
Benor asham'd to live, nor Lord afraid to dy.  
Yea when my narrow'd hart that noble grace enlarge;  
Bafe lets despiz'd, I'll run what race thy mandates charge.

## HE

H.

**G**R E A T Guid of men, my feet address in righteous way:  
My feet; by thee address, which nere from thee shal stray.  
Recheer my dimmed mynd, sweet beauti of thy laws  
To view: which viewd, from hart like love abundant draws.  
Thus hart deiest erect, thy rizing paths to clime;  
Thy woord, my high delight, in raized thoughts to shrine.  
B U T from unwoorthi gain; from vain aspects, which fire  
Unwari brests; disturn myn eys and frail desire.  
And quicken me in thy way. Ah to thy servant true,  
Devoted to thy fear, thy roial woord reue.  
So feard reproach discharge: with iudgements iust recheer  
The fainting soule which longs thy statutes to endeer.

V. A. V.

**L** E T then thy mercies deer, saluation, favours high,  
Forc'told by gracious woord, at length great Lord draw nigh.  
That those who mee reproach depending thus on thee;  
Confounded quite, their scorn may glori high may see.  
Mene while let woord so true toward him not wholly sleep,  
Who trusts in thy decree, stil still thy law wil keep.  
A N D keeping thus thy law, abroad Ile boldly walk:  
And of thy woord fore kings undanted freely talk.  
O King of kings, thou thow my love and sole delight:  
Thy bests my ioy, on them I still defix my tight;  
Toward them my hands Ile raize, to act what they require;  
Who sole possels my thoughts, command my chief desire.

Z A I N.

**T** H E N myndful of thy speach, thou Lord stil true and iust,  
Shine forth; sith in that woord hast causd thy servant trust.  
Sole this to grieved mynd sweet comfort still derives;  
This pressed state supports; this dilled sprites revives.  
The proud both it and mee with scorn profane deride:  
Nor pride, nor scorn profane, from thee can mee divide.  
F O R iudgements thyn of old my mazing thoughts reuier:  
Which mee secure; but ah stil horror then reue,  
When ends of lawles men my pityng mynd foresees.  
But I, in pilgrim life, stil singing thy decrees;  
In silent night, with ioy revolving Lord thy name;  
Thy statutes keep; which kept, these ioy in mee enframe.

C H A P. II.

C H E T II.

**M** Y portion, Lord, art thou: my thankful mynd, resolv'd  
Thy woords to keep, his cares on thee hath all devolv'd.  
And hart with fervent suit thy gracious face hath sought:  
Let then those mercies thine which gracious woord hath taught.  
For strait my earthli ways, with vnu unparral eyd,  
Delay cut off, I glad to heavenli course applyd.  
T H I S worldlings hate procures; whole troops make me their prey.  
Nor hate of world, nor wrongs, me from thy paths can fray.  
Thou witness, Night; whose midst with thanks me rize dooth hear  
Gods iudgements iust to blest: thou Day, which God who fear,  
His laws who love, my deer companions all doost see.  
Thow then, whose grace earth fills, thow, Lord, my leader bee.

T E R.

**I** M U S T confess, my Lord, that graciously with mee,  
As was thy woord, hast dealt: so grant, from passions free,  
With sence and science right, thy servant full eltee n.  
For evn afflictions all I now thy favours deem:  
Which straying soule reduced; who since beleeves thy law.  
Thow good, and good who doost; still me to goodnes draw.  
T H E proud with conscious gilt have lys gainst mee deviz'd:  
I careful kept thy woords; that kept, their lys despiz'd.  
Their harts hath tallo' obdur'd: thy bests are my delight.  
And since thy chastning hand my humbled soule aright  
In wisdoms school hath fram'd; more deer thy laws I hold,  
Then streams of silver fine, then hills of purest gold.

I o n.

**T** H Y hands me made, and formd: reform thy servant, Lord;  
And understanding give, which sin may make abhor'd.  
Thy iudgements all are iust: I knowe, in faithful trueth,  
And for my good, thy love, thus scourged hath my youth.  
But now let promis'd grace, with comfort shine: that they  
Who fear thee, knowing my case, thy praise may glad display.  
Y E A let thy mercies shour, and wearied soule refresh:  
That withering hart reviv'd may life from thee confess.  
Let pride ashamed remain to seek my causes bane:  
Whose harmles thoughts thy law their sole delight doo frame.  
Let zelers of thy bests to mee themselves adioin:  
And clenze my hart; that shames sad scandal none eloin.

Q

C A P. II.



**M**Y long erected soule, stil looking for thy grace,  
 Thy woord stil trusting, now bends down hir fainting face.  
 Consumed are my spirits; consumed my waiting eys:  
 Like bottle parch'd with smoke, my self now self despize.  
 Yet still beleve thy woord; thy precepts still apply.  
 How mannest my days? when draw thy comforts nigh?  
**A N D** when shal I my Lord see swoord of justice draw,  
 Gainst proud persuing foes; who pits, (not so thy law,)  
 For righteous steps have delv'd? Ah hate the most uniuert!  
 Thow then whole bests are truth, my life neer trod to dust,  
 If still thy law I love, if mercies thyn attend,  
 In merci keep; which kept, I'le in thy service spend.

L A M E D.

**T**HY woord for ever, great Lord, in heavens enthron'd remains:  
 Thy woord, which all did make, and all things made sustains.  
 Thy truths through age to age with stedfast course proceed.  
 Stands peized earth, ne mooves, by thee so Lord decreed.  
 Thus lo, as thow ordain'dst, they all this day persist;  
 Thy servants all, to act what ere thy iudgements list.  
**M Y** woes had mee consum'd, had solace in thy law  
 Not cheerd that hart, which nought can ere from thence withdraw.  
 For thyn I am: o thyn preserve from wicked swoord,  
 Which dogs my life; who live in studying Lord thy woord,  
 In tracing Lord thy ways. O ways of widening joys!  
 When else perfections all see fretting time destroys.

M E M.

**W**HAT, Lord, what heat my soule with sacred love inspires  
 Of law divine? what power thus rapt my strong desires?  
 All day to quicned cares, to pozed thoughts at night,  
 It self presents: stil shines high mynds admired light.  
 A light, whose rays infused, more scient me make and sage;  
 Then teachers, books; wit, foes; or gray experience, age.  
**O L A W**, my thoughts delight! desire those mandates pure,  
 Lawgiver great, to please, dooth wari feet inure,  
 All sinful ways to shun, thy woords high paths to hold;  
 Makes iudgements thyn observe, which sacred rolls have told.  
 Yea sweet: all twice my tast not so with sweetness feeds:  
 As woord, which wisdom true, vyld fallhoods hate, imbreeds.

N V N.

**T**HY woord, a lamp divine, fair star that leads the day,  
 To paths obscure dooth shine; and guides to heavenli way.  
 And I by sacred vow, a vow in heavens enrol'd,  
 Stand bound, and rest resolv'd that woords iust rules to hold.  
 Afflictions mee extreme bere down: let promis'd grace,  
 Revive me: o then, I pray, poor lips frank gifts embrace.  
**M Y** soule see still in hand stands prest away to fly;  
 Such shares my life beset: yet still thy helts I ey;  
 Can not thy Law forget. O teach me Lord thy ways:  
 Thy woord since all my state, sole ioy my hart to raise;  
 And thow my soverain good; since soule entire I bend  
 Thy will to doo, in this lifes breth extreme to spend.

S A N C T I.

**T**HY Law I deerly love; mans vain conceits despize;  
 Thow reinge myn, and shield; whose woord my waiting eys  
 Stil holds in hope. Avant, avant then crue profane;  
 Gods mandates iust I'le keep: sole thow my hope from shame,  
 (The hope thy speech hath rais'd,) with life persued, defend.  
 Sav'd lifes so whole delight I'le in thy statutes spend.  
**A N D** lo transgressours proud, whose fraud shal self deceive,  
 Thyn earths inuill load, of grace whom doost bereave;  
 As basest mire down trod, as dross with purging fire  
 Consum'd, shal sole remain sad marks of heavenli ire.  
 Therefore thy woord I love: in love, yet quake with fear,  
 When iudgements thyn I vici; yea hair dire horrors rear.

H A I N.

**I**RIGHT and iust have wrought; thy law hath been my guid.  
 Abandon then me not t' uniuert oppressing pride.  
 But intercede with help, my surety and witnes true:  
 And failing eys with strength of righteous speech renew.  
 Thy servant, I: deer Lord, thy servant not forsake:  
 Give science, thy helts me teach; and to thy favour take.  
**T H U S** I thy will shal knowe. But time for thee, great Lord,  
 For thee to work: whose laws, of lawles mynds abhor,  
 Quite now they would displace. I, Lord, so much the more  
 Bove finest gold them prize; thee fountain iust adore;  
 Their vetnes high admire, in all things alwaies tight:  
 And fallhoods ways perverse all spurn with iust despise.

Q 2

P E.

P F.

**S**O merveilous shines thy woord, in power, in wisdom high,  
In goodnes; that my soule with wingd desire dooth fly,  
And pant, it to attain. Lo then thy sacred light  
I solo Lord with ioy: since understanding bright  
Disclözēd evē simple mynds it gives. Thow mee with grace  
Aspect, as those who thee in highth of loves doe place.  
**A**N D first my steps so guid in path of heavēly woord,  
That sins dark power decay. Then mee with Iustice swoord  
From mans oppression free: free man thy ways Ile trace:  
O thow thy servant teach. And with thy gracious face  
Cheer up my grievēd eys: whence streaming tears doo thrill,  
To see unthankful man neglect thy saving will.

T Z A D E.

**H**I G H Judge of worlds, from whom pure Iustice down dooth flowe;  
Whose law, worlds perfect rule; whose woord, hid trueth makes knowe;  
And iudgements all are right: thou these with charge severe  
Hast man enioind to keep: that mee griev'd zeale dooth wear,  
To see my foes forget thy speech proclaim'd above;  
Thy speech, which pure as heavēns, drawth up thy servants love.  
**I** S M A L L, and am despizēd: thy precepts yet apply:  
Which mirror true of thee; which rule derivēd from high  
Of iustice firmly pitcht, of never changing right;  
In toils, in grasping griefs, til yield me sweet delight.  
Sole thow my dazeling mynd, (pure lights eternal spring,)  
Illuminate: which light shalt life eternal bring.

K O P H.

**P**R O S T R A T E with ardent hart, with tear-dilubling eys,  
I call, I cry: o thow who iust complaints despize  
Nor doost, nor canst, thou hear; and save him, who thy helts,  
And witnest will wil keep: if undefilēd requests  
Morns dawning oft; if oft my waking thoughts prevent  
Nights watches, toward thy woord, their hope, in mazing bent.  
**L** O, fainting voice to thee my still unfainting hart  
Sends up: send down thy strength: and Prince of grace who art,  
Revive me as is thy wont. See, neer toward me they draw,  
Who mischief dire pursue; far they from (Lord) thy law.  
But thou art neer: whose helts for never-changing trueth  
Long since thy teaching woord assurēd my learning youth.

R E S C H.

R E S C H.

**A**T length let pitying ey respect afflicted wight.  
And thow, māt hart who seest, art conscious of my right,  
And pressing to observēst; plead thow my cause; and free  
Soule cheerd through thy woord, addictēd whole to thee.  
Thy mercies Lord are wide: yet far from godles crue;  
Who seek not thee, nor way to blis that leads pursue.  
**B** U T mee thy doom revive: whom now pursuing foes,  
Not skithles to thy woord, with swarming troops encloze.  
O grief! myn ey to see men break thy righteous law;  
Despize celestial blis: in lines of love which draw  
Thy servants soule: see Lord; and quicken them with thy grace,  
Who iust, eternal woord, trueths sun, with ioy embrace

S C H I N.

**W**I T H causeles hate, o Lord, and not unwronging swoord,  
Have Princes mee persued: yet aw of heavēly woord  
My hart restraind from sin. O woord, whose ioy more draw,  
My ly-detesting mynd, and mynd that loves thy law,  
Then ioy which Princes gifts, or foes rich spoils can bring!  
Seven times yea daily I thy righteous iudgements sing.  
**I** N throng of worldly waves, which sweet of life devour,  
Their mynds stil calm abide, no scandal there hath power,  
Where love of thee directts. Lo then thy saving grace  
My hoping eys attend: sole thow his love embrace,  
Whose pure affection seeks thy pleasure to fulfill.  
I faint not, Lord: my ways, yea hart, thou vicest at will.

T H A V.

**T**H E N let at length approach, o Lord, my fainting cry;  
Vouchsafe my suit access: sole understanding I,  
And riddance from my foes, (which promized hast,) require.  
Thus taught thy will, and free; toward thee my quick desire  
Shal spring; my lips thy praise, glad tong thy woord shal sound,  
Where trueth, where wisdom pure, where statutes iust abound.  
**L** E T then thy hand now he'p; if not with cold pursuit  
Salvation thyn I seek. Vouchsafe me Lord this fruit  
Of making thee my hope, thy law my choise delight;  
O let my soule yet live, preserv'd from tyrants might;  
And it shal praise thy name. Seek then thy straying sheep,  
Who wandring now, as lost, yet strives thy law to keep.

Q J

King

## PSALM 122.

King D A V I D having reduced the three parts of Ierusalem, that of Iuda, that of Benjamin, and the Mount held by the Iebulites, into one entire City, and there in Sion seated the Ark of God: having also according to the Law, established there supreme Courts iudicial, for administration of Iustice to all Gods people: taking a view of this work performed by divine graces; and of the peoples alacritie in frequenting Gods service: he expresseth in this Psalm his religious ioy for the same: and blessing Ierusalem, and all them that bless her; concludeth with a promise on his owne behalf, both for the peoples sake, (his brethren in race and religion,) and especially for the Temples sake of God, to procure studiously the good of that chosen City.

**M**Y longing hart deer ioy affaid,  
As gracious sound strook grateful ear:  
Religious mynds! Each neighbour praid,  
In Gods hie house let's all appear.

*Ierusalem*, our peaceful feer

Now frequent in thy gates shal meet.

*I E R U S A L E M*, the earths delight;

A Citie, three compact in one:

To thee the Tribes, in legal rite,

Gods chozen Tribes ascend alone.

Sole here shines out heavens glorious King:

Here *Israël* all his praises ring.

R E L I G I O N Iustice dooth embrace;

Who doubled blis through land derive:

For iudgement thrones here hold their place;

And wronged right with aid revive.

Iudicial thrones, the Kingdoms power;

Of *Dauids* croun most glorious flour.

O T H E N *Ierusalem* respect;

Hir peace with vows to heaven commend.

*Ierusalem*! who thee affect,

Them ioy, them blis, stil prest attend.

O peace ay in thy tow'rs reside:

In houses plenti ay abide.

I F O R my frends, my brethrens sake,

Whom race, whom rires, in love combine;

Shal niwies pray; Earths peace partake;

And heavens rich light upon thee shine.

For Gods fair house, my ioy, I'll sure

Stil studious, still thy good procure.

*The*

## PSALM 128.

*The prosperous and happy state, both publick and private, of the man, who fearing God, leaveth a life full of integrity.*

**B**L E S S E D they, whose humble harts  
True fear of power divine endues:  
Religious soule, that neere departs  
From way which blisful life renues.

O B L E S S E D man! thy ioy abound:

Thyn house thy cheerful hands shal rear:

And labours iult, with blessing cround,

Shal feeding fruit stil plenteous bear.

T H Y wife, a vine on wall dispred,

In fruitful love halt ioious met:

Thy children sweet, in vertu bred,

Fair olive plants, thy boord beset.

L O thus Gods fear thus graced shal bee:

From *Sion* deer thee God shal blest:

And quiet home shal plenti see,

And life contented long possess.

T H A T all thy days delighted ey

*Ierusalem*s great weal may vieu:

And wasting life it self espy

In childrens children to renue.

O T H A N K F U L then Gods love allure;

Stil righteous life with care maintain:

So happi long maist thou endure;

So peace with *Israël* long remain.

*The*

The Psalmist in the continuance of some great public calamity, wherein he had his part, (not unlike in the wearisome captivity of Babel) sendeth up his humble cry unto almighty God, not to call their sins to a strict account, which like frailty of humane nature is not able to endure, but to express now at length that mercy of his, which draweth men to fear and serve him with comfort. So professing his hope in God, and exercising his patience in that hope; yet continuing still his fervent desire in this patience: he exhorteth all Israel to persevere in like attending trust, assuring them that God would redeem them from all their sins and afflictions.

**U**T from the deep, to thee O Lord I cry:  
From place far off, yet thou good Lord be nigh.  
Lord hear my voice, and with attentive ear  
Receive the plaints which humbled soules doth rear.

If strictly Lord transgressions thou shalt ey;  
Lord who shal stand? in sad despair we dy.  
But Iustice thyn stil mercies thoughts displays:  
That Greatnes, fear, and Goodnes love may raize.  
WITH patience then on God my soule attend:  
(His woord, my trust:) Hee'll give thee ioyful end.  
As morning rays rere sentinal desires:  
So so, and more, toward thee my soule aspires,  
And patient O await him Israel deer:  
His great redemption now wil soon appear.  
He merci is: His merci from their thrall,  
Yea from their sins, shal ransom Israel all.

Our

Ut from the deep, to thee, O Lord, I  
cry: From place far off, yet thou good Lord be nigh.  
Lord hear my voice, and with attentive ear Re-cieve the  
plaints, which humbled soules dooth rear. If strictly Lord transgres-  
But Iustice thyn stil mer-

sions thou shalt ey; Lord, who shall stand? in sad  
cies thoughts dis- plays: That great- nes, fear, and Good-

def- pair we dy.  
nes, love may raize.

## BASE.

## MEANE.

## COUNTERTENOR.

## TENOR.

## LUTE.

The musical score is written for a lute, indicated by the 'LUTE.' heading. It consists of six systems, each with a single staff. The notation includes a combination of standard musical notes (quarter, eighth, and sixteenth notes) and lute tablature (letters a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, v, x, y, z placed on or below the staff lines). Above the first staff, there are several vertical lines with downward-pointing arrows, likely indicating fret positions or specific playing techniques. The score is organized into measures by vertical bar lines.

The people of Juda, and especially the sacred Quires of the House of God, after that great overthrow of Jerusalem and the Temple by the Chaldeans, being now in captivity within the dominions of Babylon; and having carried their instruments of Music with them: are required in scorn by their insolent conquerors, to make them merris with some song of Sion. Which they refusing to profane in that sort: make a vow, with execration against themselves, if ought before Jerusalem, and hope of his restoration, ascend at any time to any height of joy in their now most woful mynds. And conclude with betaking unto divine vengeance, the insulting malice of the unnatural Edomites, and the cruelty of the Babylonians, in that heavy day of Jerusalem.



Y Babel streams, exil'd from Contrie deer,  
As down we fate, a lid dissimied crue;  
Ah, Sions wrongs to pensive mynds appear,  
Sions, whom now our eys no more should view.

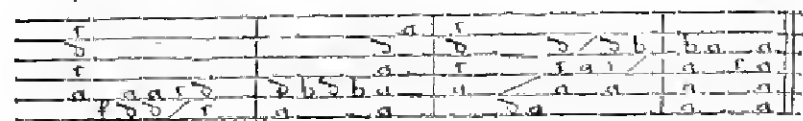
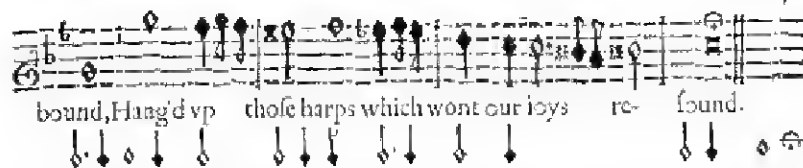
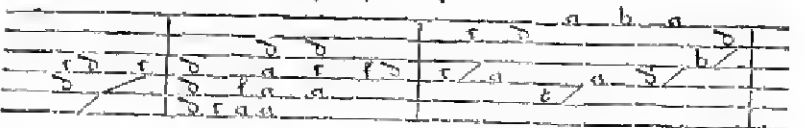
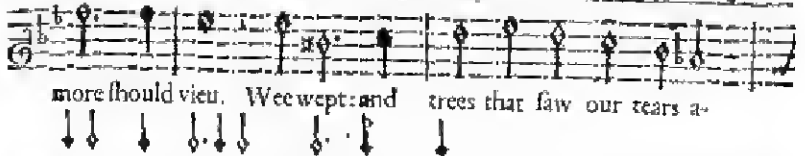
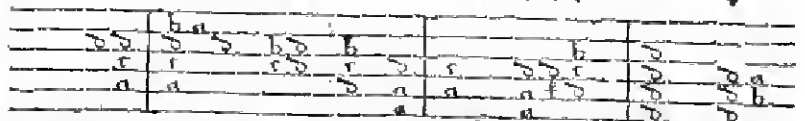
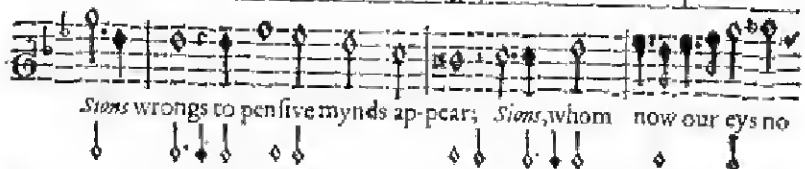
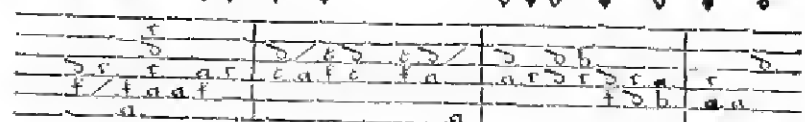
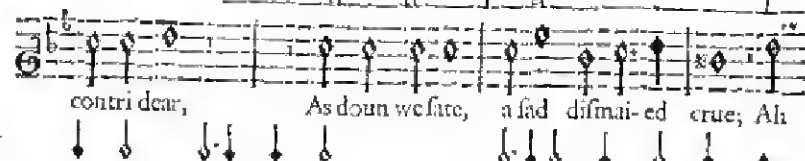
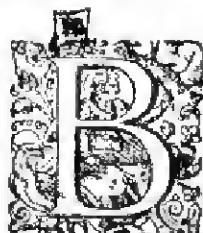
Wee wept: and trees that saw our tears abound,  
Hang'd up those harps which wont our joys resound.  
THE N scornful Lords, who Sions towers had fir'd,  
Gods Temple raz'd, and vs to thralldom seiz'd;  
In anguish, mirth; in tears, a song requir'd;  
And with some Hymn of Sion must be pleas'd.

Should hymns divine to ears profane be song?  
Can Sions Psalms to Babels coasts belong?  
O SIO N fair! and Gods elected sent,  
(Where envi earst, but piti now may ground,)  
Jerusalem! If thee I ere forget,

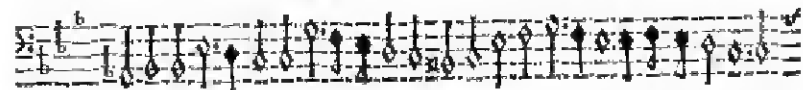
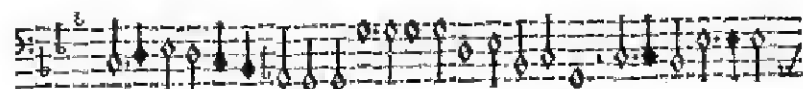
If in my joys thow chiefest be not found:  
Let parched tong to withering palat growe;  
And skilful hand no more his science knowe.

BUT thow, O Lord, whose right-esteeming ey  
Jerusalems lilt travells did behold;  
Let Edoms malice never covered ly,  
Which cruel mouths did strangely then unfold.

Their cursed cry record in heav'nli ear;  
Raze, raze hir cleam; till lowest stone appear.  
AND Babel, thow, who Sions bane hatt wrought;  
Ne sacred Temple spar'dst with fire to burn;  
Shalt see thy self to same destruction brought:  
And blessed they, who thee the like return.  
Yea blessed they, who take thy cursed seed,  
With dash't-out brains the crying stones to feed.

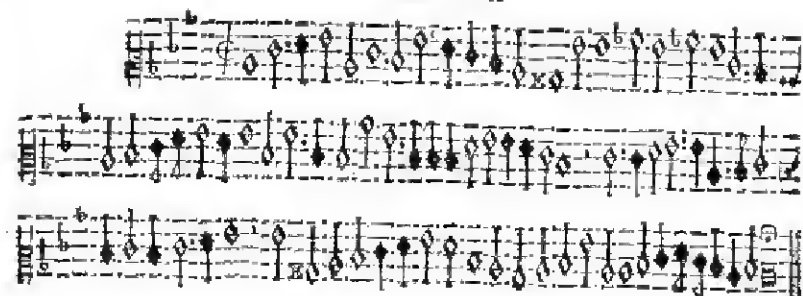


## BASE.





## MEANE.



## COUNTER TENOR.



## TENOR.



## LUTE.



DAVID in this divine meditation, addressed to God, acknowledgeth at large Gods knowledge of all things, even before they have being; and in particular of all the thoughts and ways of man: rendereth a reason of this Omnipotence, from the creation of all, and particularly from the marvellous fabric of man: which ravisheth his mynd into such admiration, that breaking into most affectionate praises of the manifold woorkes and ways of God, he professeth also that his thoughts are no sooner after sleep awakened, but they first, are seasoned with this sweet contemplation. Contrariety falling into extreme desolation yea and imprecation against those wicked ones, who blaspheme toward God, vainly exalt Gods enemies: he concludeth with fervent prayer, that himself may be purified by the grace of God, & so conducted through the ways of this world, as to attain finally his everlasting rest.



**E**TERNAL Light; gainst whose all-seeing ey,  
Mans thoughts, his cares, and wits, doo all transparent ly:  
Lo here my soule; which thou with piercing view,  
Hast searched, and doost knowe; so livest hir witness true.  
Great Judge of harts; who secret pleights unfold'st  
Who past with future things all present ay behold'st:  
Thow know'st my coorse, when down I sit, when rize;  
Yea thoughts unborn far off thy foresight strange descrys.  
BY day my walks, at night my silent rest  
Thow doost environ, with skill to all my paths address.  
Observ'st my tong: no woord unwaigh'd doost leave:  
Yea, lips ere woords produce, or thoughts hid speach conceive.  
And grasp'st me so with thy al-guiding hand,  
Behynd, before, as prest at pleasure thyn to stand.  
Science profound; of strange transcending law:  
That man nor it can sound, nor self from it withdraw.  
FOR whether go, how should I bend my sight,  
Thy spirit Lord to balk, or cloud me from thy sight?  
If soe toward heav'ns; in heav'n thy throne resides:  
If flag longst earth; lo earth thy footstool lowe abides:  
If stoop to hell, and jaws which gaily gape;  
Nor hell thy view; nor feeds thy thundring stroke escape.  
If Eastern floods, and Mornings crimson wings  
I timely mount, which round to utmost Ocean brings;  
Thou Easts great coorse, and Morns fair wings doost guid;  
Nor utmost Oceans gulfs from thyn aspect can hide.  
PER HAPS might say, yet darknes mee may hele;  
Shee with hir sable robe from searchingst ey concele.  
And canst once think, weak shade which Sun dispels,  
Should Light of lights eclipse, who thousand Suns exceeds?  
Fond, base conceipt! To thee, O Light divine,  
Both dark and bright are like; grim night as day dooth shine.

FOR

**F**OR just and right, that thou Creator high,  
Who all hast framed, thy frame shouldst naked all descry:  
And who my hart, my reins in womb didst form;  
With him support; attire with skin, with sence adorn;  
Shouldst hart and thoughts, shouldst sence and ways possess.  
Stupendious woork! which my great Architect shal bless.  
A little world; yet world of wonders great:  
Which well my mynd concepes, and tong of it shal treat.  
MY bones in weak, in place obscure my sight,  
In earth beneath my mynd, fair spark of heav'nly light,  
Thou didst produce: embroidering everie part  
With woork so rare, that use with beautie strives in art.  
And dout we yet if thou thy woork didst knowe?  
Or can our tongs forbear thy glorious praise to thowe?  
Yea, tender mass, while formes it remaind,  
And day by day nue shapeth through vertu thyn aggaind:  
Thyn ey saw all, enroll'd in book divine;  
Where all thy woorks to com, as present, clerly shine.  
BE blest, great Lord: thy wisdoms beauteous ways  
How precious, deerly sweet, to thee my soule doo raise:  
In skill, in wits; in count, they pass the sands:  
Thar still my wakened mynd, with thee first present stands,  
Admiring all thy woorks. O righteous King;  
At length then please thy world to first estate to bring.  
Extermin race delid. Ye men of blood,  
Whose base flagitions, mynds despize thier eternal Good;  
Who grace his foes, of him profanely prate;  
Avant from mee; your selfs, and damnd ways I hate.  
AH soverain Judge, to thee my soule appeals,  
My witness true; whose spirit mans secretst thoughts reveals:  
That love of thee, gainst then griev'd hatred breeds,  
Whose venomous hate gainst thee breaks out in hostile deeds.  
Thy foes are myn: with them I leag for sake:  
And firm in perfect hate to vengeance iust betake.  
THE N thow, my Lord, to whom I stand, or fall;  
Who righteous mynds approov'il, yet none canst perfect call:  
Review my hart, explore my thoughts again;  
And waigh what grieving coorse dooth in my life remain.  
Refine my soule: purge out corrupted vse;  
And safe through worldly waves to thy sweet rest conduce.

This

*This Psalm of DAVID seemeth by the matter thereof to have been made, upon some occasion of an accident hapned out in Sauls third expedition against David: when pursuing him with three thousand of his choicest men up in the rocks of Engedi, and having there withdrawn himself aside into a cave, he had a chip of his robe secretly cut off by David, without offer of any violence to his person. At which time Saul in shew reconciling himself to righteous David, yet afterward renewed sharp persecutions against him: hoping (how vainly, and from how blind desire?) at some time or other to effect his destruction, whom God had destined successor in the kingdom. David therefore in this Psalm, presenting his humble prayers as a sacrifice to Almighty God, beseecheth him to preserve him in word thoughts and deed from sin: preferring the severe reproofs of a just man, before the delicacies and pleasures of the wicked. Then closely intimating how kindly he had dealt with Saul; and how cruelly he was requited: he praiseth God to continue still his gracious protection; and that the snare laid by his enemies, might entrap their owne gilty selfs, whilest he with his innocents did happily escape them.*

**O** thee, o Lord, to thee my humbled mynd,  
Hir humblest voice presents: o let me favour fynd:  
And hast my God; let ear benign be lent,  
To piteous cry, to suit, from grieffull hart upsent.

O let my prayer, perfumed with heavens grace,  
So stand, and sweetly smoke, before thy pleased face;  
As incense pure midst holiest altars fire;  
And hands let stretcht, to thee like evenings gift aspire.  
MY speech so, Lord, my thoughts, and deeds compose,  
That nothing thee offend. A watch assign, to cloze  
My mouth on words untimely; the gate to heed,  
That two-leaved gate of lips, whence life and death proceed.  
Retire my hart from poisoned baits of sin:

Renforce my mynd, that no provokements mee may win,  
Untrue to thee, with men that mischief breed  
To join; their course to run, on dainties their to feed.  
LET just mans zeale me yea severely beat;

Reproove my life; as precious balm, my head,  
Not break, it shall perfume: And thankfull hart imbred,  
When change of times with sorrows him may press,  
For comfort his to thee shal fervent suit address.

.. .. .

NOW

NOW these mens Iudges, who with chozen bands  
My harmles life pursue; withdrawn, were left in hands  
Of horrent rock: where terrour none from mee,  
But pleasing woords they heard, from dour their soules to free.

BUT nor they so requite. When wee again  
Into their claws are light, nought cruel they refrain.  
But as in woods, when stateli trees to ground  
Are hewed; the chips, and flies ly sparst on all sides round:  
So bones of men, devoured by their ire,  
At graves sad mouth ly strawd, and earths first womb desire.

NOW then, o Lord, myn eys since look to thee;  
In thee I trust alone; and succour none else see;  
My God, my Lord; o not my suit reiect:  
Nor bare my soule of shield that sole can it protect.

My chased life from snaring net withdraws;  
Which men who love their lusts, not love thy sacred law,  
For it have pitcht: destroy deceitful grin,  
Which men compact of fraud have set t'entrap me in.  
AND thou iust Iudge, whose ey our mortal ways  
With right esteem beholds; and snare with snare repays;  
Let impious heads owne tangling nets infold:  
While I with myn break through, of thee who safely hold.

King DAVID now flourishing as it seemeth with prosperitie, applich most worthily his thankful soule to sound out the high praises of the Author thereof. He celebrateth therefore most excellently in this Psalm, the incomprehensible Goodnes, and glorious Majestie of the Eternal King. Then he singeth Gods Goodnes, his Justice, and Might, embracing all his works with all favorable benedictions. All which therefore he exhorteth to returne praise to their Lord and Maker: And chiefly the true servants and Saints of God, that by their merits the glory of the Kingdom of God, may be made knowne over all the world. Himself then in example, describeth the boundles extent and amplitude of Gods everlasting kingdom: his assistance where need is: his fatherly providence, ministering food duely to all things; whose lives are thereby sustained: his justice, and holines, in all his ways and actions; especially in his gracious attentions to the just petitions of his servants; ever saving all those that love him; as contrarily in his provoked severitie toward the wicked, retributing to them their just and deserved destruction. For which he instructs all men to join with him in ever praising God.



GR EAT Lord, my God, and glorious King;  
My soule triumphs thy blis to sing:  
While heavens thal laud, with grateful praise  
Bove heaven of heavens thy name I'll raise.

When Sun with Eastern rays up-springs;  
And when down West his flames he brings;  
In toils of day, at night's rest,  
Ay praised, and ay thalt thou be blest.  
T H Y Creatures first my mynd admires;  
(Whose right like praises great requires;) Thy boundles being: which gulf to thought,  
In bounds each creature fit hath wrought.  
Thy works each age with praise recounts;  
And power, which puissance all surmounts:  
And I, with wondrous acts, that light  
Of glorious state will glad indite.  
They prowess and valures strange confesse:  
I beauteous Majestie would expresse.  
T H Y Goodnes next presents sweet view:  
Where bounties rich stil gifts renew.  
Glad hands receive: and thankful tongues  
Shal sound what praise such grace belongs.  
Here who thy Justice can forget;  
Where hymns, where joys are sweetly met:  
Thy Justice fair, with merci croud;  
Of glorious blis th' al-gracious ground?  
O LORD benign, of best desires,  
To pitt' ay prone, unprone to ires,

Toward

Toward all, thou good, thou full of grace;  
Thy Mercies all thy woorks embrace.  
T H E R F O R E Great Sire, shal all thy woorks,  
In heaven what shines, midst earth what lurks,  
What ere disperst through worlds great frame,  
Ay blaze, ay blest thy gracious name.  
T H E Y chief, who deer of thee esteemd,  
Live Saints on earth, from earth redeemd:  
Thy kingdoms glories they shal teach;  
Thy peerles strength they tearles preach.  
That power magnificent, blis divine,  
And beauties there which glorious shine,  
May sons of men, to all made knowne,  
All win to love and serve thy throne.

T H Y Kingdom, Lord, nought Kingles leves;  
Nor measure of things, nor times receives:  
Dominion boundles; ever place,  
Each time, all things, dooth round embrace.  
Here reigns our Lord, our blis to breed;  
Stil true of word, stil just of deed:  
Who gracious, fillen man erects;  
The sliding slays, the staid protects.  
H E R E eyes of all thy care attend;  
Thy care, due food which still dooth send:  
Thou plenteous hand ore world doost spred;  
Whence each thing living rests largely fed.  
Thus all thy pleasure, Lord, partake;  
Thy pleasure, still to good awake:  
In righteous ways thus ay doost raig;  
Ay kynd in all thy woorks remain.  
A N D lastly, Lord, thou dwellest on high;  
Yet still to just requests art nigh:  
Thy servants suits synd gracious ear;  
Their safety shewth thy aid is neer.  
For impious race wilt all destroy:  
And all who love thee seat in joy.  
Wherefore my mouth incessant praise  
To thee shal pour: and all my days  
My tong excite all humane flesh  
Ay ay that sacred name to blest.

The

PSALM 146.

The Psalmist singing perpetual praises to God, advizeth not to fix our trusts or hopes on perishing Princes; but upon the unchanging truth and fidelity of God, the Creator of all things: who is the Protector and reliver of all that are in distress; the overthrower of the wicked with all their ways and counsels; and the King of his Church for ever.

ALLELUIA.

**M**Y soule, with ioy thy self address,  
The mighty Lord, thy God to praise:  
My tong his sacred name shal blese;  
My hart toward him I'll alway raise.  
While life dooth last, the glorious King,  
Yea whilst I am, his praise I'll sing.

**N**O Towers of hopes on Princes raise.  
What aid can mortal man perform?  
Whose breath departs; and ended days  
From dust deriv'd to dust return.  
His thoughts and projects dy withall:  
Your towering hopes to ground doo fall.

**B**UT blessed they who chooze his name,  
Whose hopes and helps with him abide,  
Who heavens and earth and seas did frame,  
And world of gods which there reside.

His thoughts no wavering can assail:  
His words are deeds, and never fail.

**T**HEN thee our Lord and God we sing:  
Thou ~~Jesus~~ God Art blessed bee:

Who justice to the wrong'd doost bring;  
Who hungerst the prisoner free.

Who blynd with loious sight doost cheer;  
And curbed lims doost upright rear.

**T**HE iust he loves; the stranger guards;  
He wido shields, and orphan guides:

But mischief dire iust wrath awards  
To wretch who righteous way derides.

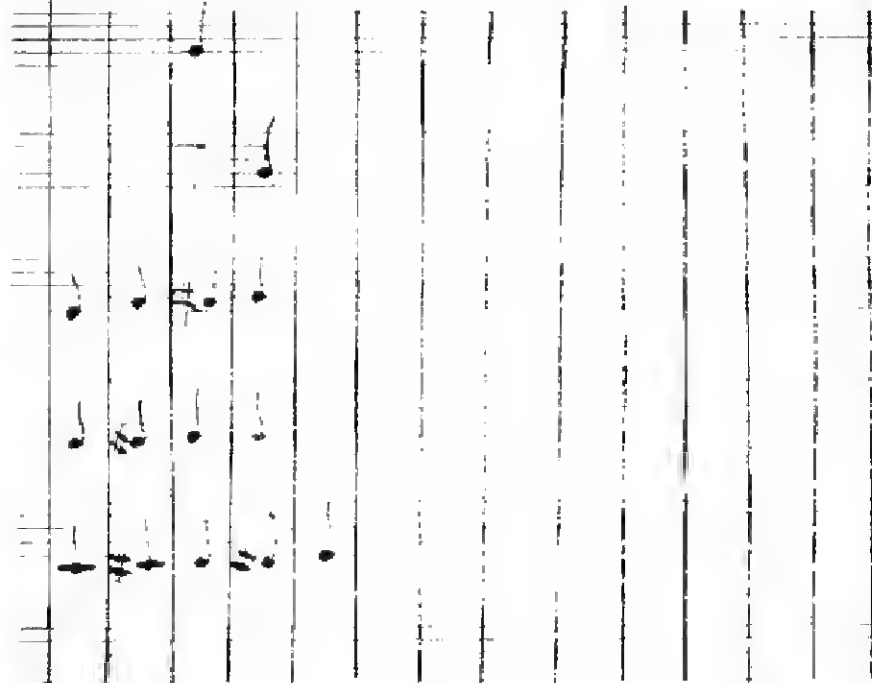
The Lord eternal King shal reign;  
And ~~still~~ God ay so remain.

Alleluia.

FINIS.

Open thy  
1 part  
2 part  
3 part  
4 part  
5 part  
6 part  
7 part  
8 part  
9 part  
10 part  
11 part  
12 part

a b c d e f g h i



a  
a  
a

